

The INSTRUCTOR

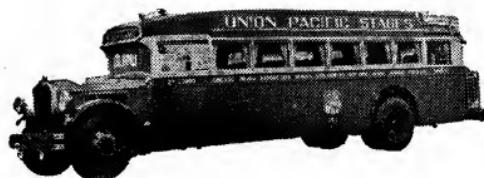
Formerly *The Juvenile Instructor*

Vol. 65

DECEMBER, 1930

No. 12

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THE INSTRUCTOR, Vol. 65, No. 12

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Giving a box of candy is a delightful way of paying those obligations, which would be embarrassing left unnoticed, yet which cannot be acknowledged in any way that requires further attention on the part of one to whom you are indebted. Under such circumstances, however, an ordinary box of candy is not appropriate. If you choose GLADE'S CANDY you will fulfill in a most gracious manner all the requirements of the occasion. When in doubt what to do, give a box of Glade's Candy.

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August 23rd the College Boot Shop opened store No. 5 in Rexburg, Idaho.

The College Boot Shop, a Home Institution, operating in Utah and Idaho, are endeavoring to give to the public better shoes for less and also better service. All regular employes are graduates of the American School of Practopedics. Our motto: "We meet you at the door."

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Christmas Adventure

... of ...

Mickey the Mouse



TWAS the night before Christmas,
and all through the house,

Not a creature was stirring but
Mickey the Mouse,

And he was inspecting the chimney with care,
In hopes that St. Nicholas soon would be there.
And well he might wonder, and well he might fear,
For Saint Nick had come down through the chimney last year.

All covered with soot, and strangling with smoke,
And he swore in a rage between every choke:
"It's a pity they couldn't give welcome to me
When they asked me to fill up the stockings and tree!"

I've a good mind no longer appointments to keep,
But to turn my job over to some chimney sweep!"

Now, wee Mickey Mouse had just finished a round
Of Mouse Golf with one of his friends when the sound

Of St. Nicholas swearing broke in on the game,
And they had to admit that it sure was a shame,
The way that good Santa Claus found himself treated.

Would you like with soot and smoke to be greeted?
But down through the chimney came old Nick himself,

As happy as could be, the merry old elf!

There wasn't a pin-head of soot on old Nick.

And he coughed not a cough, but he cried, "Tell me quick!
What is it has happened to clean up this house

Of smoke and of soot—say, wee Mickey Mouse!"
Then Mickey spoke up and told what he knew,
That the dirt, and the smoke, and the soot were taboo.

In all the clean houses throughout the great west
Since Natural Gas has been found of all fuels the best.

So Nick warmed his hands at the glowing gas grate.
And laughed, "Ho! Ho! Ho! I sure 'preciate
The no-dirt, no-smoke, no-soot of this home.
And now I will show it before I must roam."
So he left better presents than ever before,
And stuffed all the stockings till none would hold more.

He said, as he left, "When I'm pleased, then I please!"

And he stretched Mickey's sock with a large hunk of cheese.

Now, listen, dear children, and tell all the folks
That dirt, smoke and soot are no longer jokes—
If your family healthy would be every day,
Cook with gas, heat with gas, use gas every way,
And the town will be smokeless, and clean every house,

Take advice from old Santa and Mickey the Mouse.

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Let Me Remember

Dear God, when I look toward yon star
Let me remember how very far
 He came for me.

Let me recall the price He paid
And the super-sacrifice He made
 That we might see.

Let me practise the love He taught
Lest His noblest dreams should come to naught
 And futile be.

Let me strive for that brotherhood
Which is the basis of all that's good,
 And makes men free.

Let me show my love and praise
By walking with Him along the ways
 That lead to Thee.

—Christie Lund.

OUR COVER PICTURE

This is a photograph of a very old canvas of *The Nativity*, now in the National Gallery, London, painted by Francisco Zurbaran, (1598-1662).



Dolei, 1616—1686

MADONNA

THE INSTRUCTOR



Vol. 65

DECEMBER, 1930

No. 12

"Unto the Least of These"

By General Superintendent David O. McKay

No more forward-looking movement toward the safeguarding of childhood has perhaps ever been taken in the history of the world than that manifested in the White House Conference on Child Health and Protection, November 19-22, 1930, in Washington, D. C.*

Initial steps in the organization of this conference were taken by Herbert Hoover, President of the United States, more than a year ago when he appointed a committee of representative men and women, and directed them to make a survey of conditions and problems directly affecting children throughout this entire country. This Committee under the chairmanship of Doctor Ray Lyman Wilbur, Secretary of the Interior, and under the executive direction of Doctor H. E. Barnard, enlisted others of their fellow citizens, with the result that over 1,200 specialists devoted months of unselfish, intelligent effort in searching for facts required. The result was that over 120 committees placed before the Conference "a wealth of material as was never before brought together." Even the preliminary reports when bound made a volume of nearly six hundred pages.

The earnestness and evident sincerity of the 3,000 or 4,000 delegates from all parts of the United States was in itself a good omen for the future welfare of the youth of our country.

Another encouraging feature was the continual emphasis laid upon the ne-

cessity of individual rather than upon group attention. "We have had in all education too much teaching of facts, too little development of individuals."

Some of the major recommendations given for the raising of the prospects in life of the more than 45,000,000 American children may be summarized as follows:

1. Special abilities of each child should be studied and the boy or girl placed in the way to take advantage of aptitudes.

With this thought in mind, Secretary Wilbur struck a significant note on vocational preparation, when he said:

"The boy interested in mechanics should not have to struggle with the names of the wives of King Henry VIII."

2. Every child having a physical handicap should be given expert study.

Statistics are tabulated showing the importance and magnitude of this phase of child welfare. For example there are:

382,000 children suffering from preventable tuberculosis;

1,000,000 children suffering from heart trouble;

300,000 crippled children, one-third of whom need special education they are not getting;

450,000 children so mentally retarded as to need special education;

*Superintendent McKay attended the Conference as a representative of the Church, by special invitation of President Herbert Hoover.—Editors

5,000,000 children starting life with serious physical or mental handicaps.

3. Labor that stunts growth or interferes with or limits education was emphatically discountenanced.

"Industry must not rob our children of their rightful heritage," declared President Hoover in opening the Conference: "Any labor which stunts growth, either physical or mental; that limits education, that deprives children of the right of comradeship, of joy and play, is sapping the next generation."

4. Training along religious, moral and character-building lines was frequently and strongly urged.

"Every child," summarized Secretary Wilbur, "should have some form of religious, moral, and character training."

5. If any benefit results from the wealth of material submitted, it will be for the Communities and the State to achieve it. The task of "rising above sentimental futility to practical achievement," of translating theory into everyday practice was given definitely to the co-work of the community and parent and not as a governmental obligation.

"Nobody should get the idea Uncle Sam is going to rock the baby to sleep," Secretary Wilbur warned.

6. The institution that exerts the greatest influence over the lives of future citizens is the home.

The responsibility of maintaining a home in which radiates a beneficial environment for the child rests directly upon the individual parents. To give proper home training is a duty that parents owe to the children and to the Nation.

"The preservation of America's greatest institution—the home—is one that *should* demand the active interest and serious attention of every citizen."

7. The public school, the Church, Welfare Organizations must supplement but never supplant the home.

Upon the training these children receive depends the future of the Na-

tion. The question of whether or not they enter tomorrow well equipped to take their places in handling the social, political, industrial and moral problems of the state must be answered by the men and women who today have the responsibility of guiding their destinies.

"Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Below is given a summarized introduction to the final report.

Introduction to the Report

Every American child has the right to the following services in its development and protection:

1. Every prospective mother should have suitable information, medical supervision during the prenatal period, competent care at confinement. Every mother should have post-natal medical supervision for herself and child.

2. Every child should receive periodical health examinations before and during the school period including adolescence, by the family physician, or the school or other public physician, and such examination by specialists and such hospital care as its special needs may require.

3. Every child should have regular dental examination and care.

4. Every child should have instruction in the schools in health and in safety from accidents, and every teacher should be trained in health programs.

5. Every child should be protected from communicable diseases to which he might be exposed at home, in school or at play, and protected from impure milk and food.

6. Every child should have proper sleeping rooms, diet, hours of sleep and play, and parents should receive expert information as to the needs of children of various ages as to these questions.

7. Every child should attend a school which has proper seating, lighting, ventilation and sanitation. For younger children, kindergartens and nursery schools should be provided to supplement home care.

8. The school should be so organized as to discover and develop the special abilities of each child, and should assist in vocational guidance, for children, like men, succeed by the use of their strongest qualities and special interests.

9. Every child should have some form of religious, moral and character training.

10. Every child has a right to a place to play, with adequate facilities therefor.

11. With the expanding domain of the

community's responsibilities for children there should be proper provision for and supervision of recreation and entertainment.

12. Every child should be protected against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of joy and play.

13. Every child who is blind, deaf, crippled or otherwise physically handicapped should be given expert study and corrective treatment where there is the possibility of relief, and appropriate development or training. Children with subnormal or abnormal mental conditions should receive adequate study, protection, training and care.

14. Every waif and orphan in need must be supported.

15. Every child is entitled to the feeling that he has a home. The extension of the services in the community should supplement and not supplant parents.

16. Children who habitually fail to meet normal standards of human behavior should be provided special care under the guidance of the school, the community health or welfare center or agency for continued supervision or, if necessary, control.

17. Where the child does not have these services, due to inadequate income of the family, then such services must be provided to him by the community.

18. The rural child should have as satisfactory schooling, health protection and welfare facilities as the city child.

19. In order that these minimum pro-

tectors of the health and welfare of children may be everywhere available, there should be a district, county or community organization for health education and welfare, with full time officials, coordinating with a state-wide program which will be responsive to a nation-wide service of general information, statistics and scientific research. This should include:

(a) Trained full time public health officials with public health nurses, sanitary inspection and laboratory workers.

(b) Available hospital beds.

(c) Full time public welfare services for the relief and aid of children in special need from poverty or misfortune, for the protection of children from abuse, neglect, exploitation or moral hazard.

(d) The development of voluntary organization of children for purposes of instruction, health and recreation through private effort and benefaction. When possible, existing agencies should be coordinated.

It is the purpose of this Conference to establish the standards by which the efficiency of such services may be tested in the community and to develop the creation of such services. These standards are defined in many particulars in the Reports of the Committees of the Conference. The Conference recommends that the Continuing Committee to be appointed by the President from the Conference shall study points upon which agreement has not been reached, shall develop further standards, shall encourage the establishment of services for children, and report to the members of the Conference through the President.

A Baby's Shoe

By Estelle Webb Thomas

When it's shabby and scuffed up, and no longer new,
There's something so touching about a wee shoe.
Such fat little bulges impress the soft kid
Where lately the "five little pigs" have been hid.

Such strained little buttons all ready to pop,
Where a fat little ankle bulged over the top.
Such a round little, tired little, rubbed little sole
That has trotted all day toward its ultimate goal.

And it bears in its manner so surely the air
Of the dear little mortal whose foot is its care;
Oh, there's nothing looks so like the baby, 't is true,
As its dear little, queer little, worn little shoe!



Old-Lady-with-the-Pointed-Chin

By Harrison R. Merrill

We found her there along the Navajo Trail in Bryce—this Old-Lady-With-The-Pointed-Chin. She was a rose-colored bust done a heroic size by some sharp chiseled Wind Sculptor of the distant past.

Her abundant hair was drawn back from a rather low brow and knotted in a pointed bob at the back of her head. Curls, like buffalo horns, hung down beside her ears practically hiding them from view.

Beautiful Old-Lady-With-The-Pointed-Chin—how long, I wonder, has she been there on her sunny hillside looking off toward Tropic and the

Navajo Mountain beyond! Nobody knows.

When the unknown sculptor, benefactor to the ages, was fashioning the perfect lineaments of his perfect Venus, was this bust there in the undiscovered grandeur of her canyon-gallery? She may have been, and yet, she may be much younger than that. Time marks her lightly. Since the Mormon Pioneers first saw the matchless canyon they cannot detect a single change except that made by man in its delicate formations.

I can imagine the gentle Rains and the musical Winds working upon this

statue neverendingly, sanding off a sharp corner here in a hundred years, cutting a character feature there in another hundred, but always continuing, always singing at their tasks.

When the years come, Old-Lady-With-The-Pointed-Chin, and I am no longer a hiker along the Trails of

Bryce, who will come to admire and to visit with you? In a hundred years—a thousand years—will you be there looking off toward the town of Tropic and the Navajo Mountain beyond?

If so, who will be here to record the fact, to enjoy the Trails of Bryce?

I wish I knew.

Are You a Chum?

By Mrs. Nestor Noel, For National Kindergarten Association

We mothers should be chums with our children.

How are we to be real chums? We "kiss the place to make it well" while they are tiny babies, when they are sick we stay awake for them night after night if necessary, we sympathize with them in their little troubles, when they break their cherished toys we mend or replace them. This is not all that is required of us. We share their tiny troubles, patiently, but do we as patiently share their joys?

I once saw a lonely little girl in school on a celebration day. She was in tears. All the other children had their parents there. Why had hers not come? I tried to find out, but there seemed to be no real excuse. When our children have to recite in public, do we put off everything to go?

We can lose our children in more ways than one. We must play with them as earnestly as we work with them and then they will tell us almost everything that is in their hearts. If we don't, they will think we are too "grown up" and will confide in others instead.

"I never think of you as grown up," said my daughter to me one day.

That seemed to me one of the highest compliments she could pay me.

Allow a child to crumple your dress a little. What are such trifles compared with her happiness?

Do you think you are a wonderful parent because you give your child enough to eat and drink, nice clothes to wear and a pretty room in which to play? Maybe she wants you to play with her.

When playing with a child, be careful to play as a child, or she will not enjoy the game. If you get a little huffed, (in pretense) because you lost, she will like you better. I know. I have tried it.

At the same time you must teach her how to take losses in a game. Do not keep up the huff more than a second.

Laugh a great deal with your children. I once heard a child say, "We never laugh in this house unless we have visitors."

What a disclosure! What a life for that child to lead!

Do not be content to say that you do not understand your children. Study to understand them. If you have not been playing with them, try it as a new method of contact. The mother who plays with her children is the mother who is best beloved.

LOVE MUCH

Love much. Earth has enough of bitter in it.
Cast sweets into its cup whene'er you can.
No heart so hard but love at last may win it.
Love is the grand primeval cause of man.
All hate is foreign to the first great plan.

—Ella Wheeler Wilcox.



The Life Story of Evan Stephens

The following chronological account of the life of Evan Stephens, was written by himself, in pencil notes, and found by his housekeeper and grand-niece Sarah Daniels among his effects, soon after his death which occurred October 27, 1930.

—Associate Editor.

EVAN STEPHANS

Calendar of His Life

1854—Born at Pencader, South Wales.

1866—Crossed the sea in a sailing vessel. Crossed the plains (on foot) with ox team train. Arrived at Salt Lake.

1867—Settled in Willard. Joined the choir and sang alto.

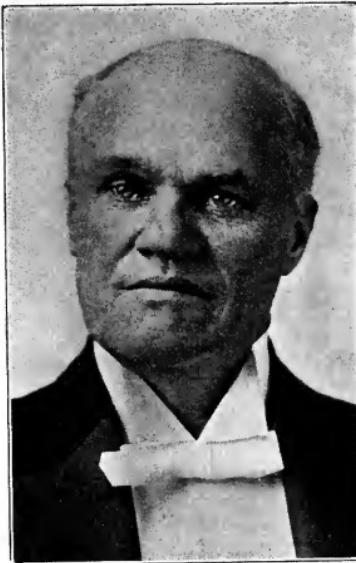
1868-69-70—Hered sheep and did all sorts of farm work. Also helped to build stone walls and houses in Willard. Learned to read music and began to learn to play the fife, accordion and cabinet organ, make molasses, plough, drive oxen, haul logs, copy and write music. Began life-long friendship with John J. Ward.

1871—Was made choir leader. Gave my first concert at which some of my own compositions were sung.

1872—Brought my Willard choir to Salt Lake to sing with the Tabernacle Choir at Conference.

1873—Saw my first composition in print in *Juvenile Instructor*. This meant that I had in these few years mastered the rules and practice of harmony and musical composition to write simple music correctly and express the words of the music in part music.

1875-76-77-78—Left farm work for railroading, as section-hand in summer, snow-shoveling and gravel-train in



EVAN STEPHENS
Taken in 1911. Prior to the Tabernacle
Choir's New York Tour.

winter—\$1.37 per day wage. Began batchering it, or keeping house by myself, teaching music classes at night and writing music plays; also playing the little organ at dances, taking part in theatricals (home) and doing much reading, including music journals, plays, poetry and musical works; also systematizing my general methods of teaching music reading classes, and getting a general understanding of musical things as well as the drama and poetry—always attending to my Church functions in the ward.

1879—Accepted a position in Logan as organist of the Logan Tabernacle.

1880—Choir and teaching singing classes, children afternoons, adults at night, giving my own operettas and plays, as well as concerts at intervals,

repeating, in improved style, what I had done at Willard.

1882—Left Logan for Salt Lake, intending to study pipe organ, but was soon persuaded to organize classes as I had been doing in Logan. Began in May with 200 Sunday School children, selected from the various wards. In August gave my first concerts, matinee and night, at the Salt Lake Theatre, causing so much interest that over 400 children applied for admission within the next ten days, making three classes in all, held in the Council House situated where the News Building is now. Before the year was out I also had a class of adults at night, and a fine glee club of sixteen of the city's best singers, called the Mendelssohn Glee Club.

(To be continued)

Tribute to Evan Stephens

By Harold H. Jenson

[One of numerous boys Professor Stephens' influence and life inspired to greater ambition.]

There are two kinds of men,
And he was of the kind I'd like to be.

Those who have read Edgar A. Guest's famous poem will agree that this ideally fits the late Evan Stephens, whose life has influenced more young men to realize their ambition than any man I know. The writer is only one of the numerous young men who would like to eulogize this great character, for great he was in stature, music and in heart. Few had the sympathetic understanding of youth as did he. Although he was father of none he was father to all.

The writer will perhaps be pardoned if for illustration's sake he refers to his own experience with Professor Stephens, for, as Shakespeare says, "thereby hangs a tale."

Every fond parent has an idea that his or her child possesses hidden talents and especially can sing. Even before reaching the teens, the scribe's mother,



LAST PHOTO OF EVAN STEPHENS
Snap shot taken by Sarah Daniels in
the Musician's Garden.

particularly, thought him a coming McCormack, even though the child did not share in the opinion and refused to sing except for a "professional" money reciprocation. Evan Stephens, then director of the Tabernacle choir, was organizing a children's chorus, particularly specializing in boys' voices. The mother scrubbed her "aspiring" or, better, her "perspiring" offspring ready for the "slaughter" as he thought and by force made him join a chorus of youngsters assembled in the Assembly Hall ready to raise their voices in song

Professor Stephens saw the reluc-tancy of the youth and said to the mother, "You go and leave him with me, he'll sing all right." Fear over-came the youngster as he looked at this none too handsome director, but soon the smile on that face and the friendly words "My boy, I have heard all about you as a high soprano and picked you out of an entire Sunday School to join my band. Surely you won't disappoint me." Then and there grew a comradeship that lasted through manhood. Professor Stephens wanted to adopt this youth, as he had done many others, raise him to be a lawyer, and while going to school come and live at the Stephens home. Unlike some other cases this boy had a good home and could not go, although he wanted to and even now regrets that he did not get that opportunity for it passed him by and he never realized, nor did his parents, what that chance might have meant.

But to go back to the man who helped boys reach their pinnacle of success. He was human. He touched

the heart strings. He was wedded to his art—music—though children were his hobby. There are too many cases to mention of boys he has helped to need citing. Many recall the name of Noel Pratt, now deceased but one of Utah's most prominent lawyers and judges. He owed a large part of his success to Evan Stephens. The younger genera-tion will remember Dr. Thomas Thomas a blonde Viking who captured the eye of everyone as a superb specimen of manhood. He is now a promising young doctor in New York. He was put in the way of success by Professor Stephens. Many boys would never have fulfilled missions had it not been for the help of this man. His home was always the scene of youth and youthful activities. He was young with them and as President Joseph F. Smith once said, "the body is young as long as the spirit is young." This was true of Professor Stephens.

He is gone but his memory will never die. Generations will pass but fathers will still point out his life to their sons as an example of a real man. .

The Three Nephites

By E. Cecil McGavin

The great American writer, Washington Irving, adds his testimony to that of many others who do not profess faith in Joseph Smith or his mission, yet unconsciously introduce facts which can be explained only in terms of revealed religion. Scientists, to-day, in finding remains of ancient civilization in Central and South America, present the results of their research as if they were doing it for the express purpose of corroborating the story told in the Book of Mormon.

In 1826 Irving was made attache to the legation at Madrid. He occupied this position for three years, during which time he made extensive research into old Spanish documents. The result of this scholarly research was four works expressing an Amer-

ican's interest in the romantic and picturesque Spain of long ago, among which was a monumental biography of Christopher Columbus. His official position and literary ability gave him access to documents never before published. In this encyclopedic work he mentions an incident, which to the student of the Book of Mormon, is reminiscent of the account of the Three Nephites.

He states that while on the second voyage to the new world and while skirting the coast of Cuba, Columbus sent a party of men inland to procure a supply of water and fuel. "While they were employed in cutting wood and filling their water casks, an archer strayed into the forest with his cross bow in search of game, but soon

returned, flying with great terror, and calling upon his companions for aid. He declared that he had not proceeded far, when he suddenly spied, through an opening glade, a man in a long white dress, so like a friar of the order of St. Mary of Mercy, that at first sight he took him for the chaplain of the Admiral. Two others followed, in white tunics reaching to their knees, and the *three were of as fair complexions as Europeans.* Behind these appeared many more to the number of thirty, armed with clubs and lances. They made no signs of hostility, but remained quiet, the man in the long white dress alone advancing to accost him; but he was so alarmed at their number, that he fled instantaneously to seek the aid of his companions. The latter, however, were so daunted by the reported number of armed natives, that they had not the courage to seek them nor to wait their coming, but hurried, with all speed to the ship."

The brave Admiral greatly rejoiced when he heard this story, thinking he had discovered a highly civilized community of which the natives had informed him. He at once sent parties in various directions to penetrate far inland and learn more of these developed people with the fair skin. Irving continues: "As no tribe of Indians was ever discovered in Cuba wearing clothing, it is probable that the story of the men in white originated in some error of the archer, who, full of the idea of the mysterious inhabitants of Mangon, may have been startled in the course of his lonely wandering in the forest, by one of those flocks of cranes which, it seems abounded in the neighborhood. These birds, like the flamingo, feed in company, with one stationed at a distance as a sentinel. When seen through the openings of the woodlands, standing in rows along a

smooth savanna, or in a glassy pool of water, their height and erectness give them, at first glance, the semblance of human figures. Whether the story originated in error or in falsehood, it made a deep impression on the mind of Columbus, who was disposed to be deceived and to believe everything that favored the illusion of his being in the vicinity of a civilized country."

This ingenious explanation may have been a good one if nothing better can be substituted. One cannot discredit the Book of Mormon story and accept this supposition that the archer, in excitement simply saw some cranes and convinced himself that they were men.

Irving relates another interesting account relating to Book of Mormon history. In speaking of the conversations of the natives, he says, "they spoke of the times that were past, before the white men had introduced sorrow, slavery, and weary labor among them; and they rehearsed pretended prophecies, handed down from their ancestors, fortelling the invasion of the Spaniards; that strangers should come into their lands clothed in apparel, with swords capable of cleaving a man asunder at a blow, under whose yoke their posterity should be subdued."

A literal translation of the above prophecy, though not found in the Book of Mormon, may reasonably have been spoken by the Three Disciples, or other prophets raised up to sound the toxin, which they thought might inspire the rebellious Lamanites to repent of their iniquities.

After a study of the Book of Mormon one is convinced that the Admiral's archer may have seen something more than birds. It may have been the Three Nephite Apostles who were permitted to remain upon the earth in a translated condition and minister among the children of men.

*"It came upon a midnight clear,
That glorious song of old"*



*Let
Liquor
Alone!*

JOHN L. FLANG

From the American Trne, October 25, 1930, Used by permission

The Salvation Army on Prohibition

There is no doubt about the benefit of prohibition in the mind of Commander Evangeline Booth of the Salvation Army. She is quoted as saying:

"I've had a chance to observe the situation at first hand, both before and after the Eighteenth Amendment came into effect. And I am convinced as a result of that observation that there is no part of the United States that has not been improved by the prohibition law."

No organization maintains a closer contact with the people of the great cities, where liquor is known to flow most freely, than does the Salvation Army. It is said that before prohibition the Army cared for 1,200 and more men and women in a single night in the Bowery of New York alone—men and women who were too drunk to care for themselves. Now the number has dropped to about seven per night. Surely this is a commentary worth notice.—Christian Herald.

An Early "Mormon" Honeymoon

By C. N. Lund

A True Story

Nelson was a strong, robust, ambitious boy whose life was just merging into the last of its teens. He had come out of one of the Scandinavian countries for the purpose of seeking a home and a fortune in the great land of the free, and was headed for the valley of the Great Salt Lake which had become to his mind a wonderplace because of the tales he had heard about it from missionaries who had visited his native country. He came across the ocean with the last sailing vessel that carried Mormon immigrants to America. He went by train from New York to Omaha which was then the terminus of the railway. From Omaha he made his way overland with a Mormon wagon train, the last one to bring Mormon immigrants overland and which was made obsolete by the westward sweep of the iron horse. He arrived in Salt Lake City at about the time the sturdy pioneers were patiently measuring out the second decade of dull years spent in the wilderness in a fierce fight with stubborn nature.

He had come, not solely to seek home and fortune, but like thousands of others, he had come at the call of a flaming faith, which had laid a gripping hold on his young heart, and for which he had left home and the mother who had been the first to see the light of the new faith and who had borne uncomplainingly the scorn and the ridicule of her neighbors and friends because of the course she had taken. And also he left behind friends and associations and the many other things which had helped to make his life sweet and pleasant and wholesome. Dearer perhaps than all else was the one of all the world, the one who was privileged to have the last look, the last goodbye,

and whose image in the form of a daguerreotype he carried with him into the steerage as he watched through tear-dimmed eyes the beautiful shores of his native land fade from view.

He arrived at his destination at about mid-afternoon on a day late in August, 1868. All his worldly possessions consisted of a small bundle of clothes and a few little coins which he carelessly jingled in a pocket of his coarse, homespun trousers; and he had neither acquaintances nor relatives, save an elder brother who dwelt more than a hundred miles distant from Salt Lake. But he was happy and he carried in his soul the rapture of a high resolve. He looked toward the rising sun, toward the great mountains that rose sheer and hoar against the autumn sky, and he thrilled with wonder and awe before their majestic presence. These, to him, were the mountain tops spoken of by an ancient prophet, the place where the house of God of Jacob was to stand and where, as he believed, the hosts of scattered Israel were to be gathered in the latter days. He looked westward and beheld through the autumn haze the gleam in the distance of Utah's wonderful dead salt sea, and he stood almost transfixed as he watched the sun set in a panorama of purple and gold and crimson on the lifeless waters. The first moment that he could he stole away to solitude, and it was not difficult to find solitude here in those days for all nature seemed as if reposing in an eternity of solitude which was broken only by the howl of the wolf or whoop of the savage. Finding a suitable spot in the vast wilderness of loneliness he knelt down in the desert dust and humbly offered an earnest prayer of thankfulness to

almighty God because he had been privileged to arrive safely in the great land of Washington and Lincoln, the America of which he had read and dreamed, and in the place which he believed to be Zion of the saints of the latter days.

Having no place to stay he repaired to an old barn, in those days known as the old Mormon tithing barn, which stood for many years just back of where the palatial Hotel Utah now stands and which was a mecca to hundreds of poor immigrants who came from far off lands. Here they found shelter, a place to cook, and a place to eat and a place to sleep. Many a heart has felt to bless the hospitality of that good old barn. Some of the good people shared their victuals with young Nelson and he felt very much at home after having partaken of the first frugal meal. He was made as welcome and as comfortable as were most newcomers to the mountain valleys in those early, somber days.

For several months he worked on the first railroad to be built in Utah and later at mining. He was present as part of the manpower on the oldstyle windlass of the Flagstaff mine when the cry came up out of the ground that a great body of ore had been discovered, one of the first mineral finds of early days, and a rich one, for this mine produced its millions. As soon as he had saved a little money his thoughts turned longingly to the girl of his dreams away back there in the other world on the far side of the ocean. He retraced his steps to the old barn and, having secured the necessary pencil, paper, envelope and stamps, he sat down on an improvised bunk and slowly scrawled out the following love note:

"My dear girl:

I am here in Zion and I like it fairly well. I have had work and I have saved some money. My health is good and I trust that you are well and happy. My thoughts have turned kindly to you every day since I left and now I

write you and ask if you will consent to come to this country and share my fortunes by giving me your hand in marriage. I believe that I can build up a little home and make you happy and comfortable. If you will come please write and tell me at your earliest convenience and I will send you the money for your ticket, etc. Goodbye, with love and best wishes from your dearest friend."

After weeks of waiting there came one day the answer to his letter and that answer was "yes." She would come and would be glad to join her life with his and had but been waiting for the opportunity to say so. The letter ended with four lines of poetry, the last line of which was, freely interpreted, "Hand in hand we will journey through life."

What a day it was for Nelson when he journeyed to Ogden, the railroad junction city, to meet the train that should bring his sweetheart to him; and what a day it was for Marie when she saw through the window of the train the man of her dreams there to meet and greet her in the new land of mountains and strangers. "Nelson," she said. "Marie," he exclaimed and they were locked in an old-fashioned embrace. Marie was tired and worn but there was an unusual sweetness in her voice and a melting tenderness in her soft brown eyes. Not many words had passed between them before they renewed their pledges to each other and before the day's twilight had faded into darkness they had sealed their engagement with love's first and happiest kiss. Returning to Salt Lake the following day they repaired to the old Endowment House which stood within the temple walls.

This was the building in which the marriage ceremonies of the Mormon Church were performed by those in high authority. Here Nelson and Marie were united in the holy bonds of wedlock and given the usual blessings

of the Church following such a solemn occasion, for marriage at that time was verily a solemn and sacred ordinance and never has it been looked upon in any other light by the so-called saints; and they were married not only for time but for eternity as well. After the ceremony they wended their way to the tithing barn and sought out one of the far corners where they sat and talked matters over and began to lay their plans for the future. They decided that they would go to the town where lived the elder brother and there make their home. Hardly had the decision been made when a man entered and announced that he, with his ox team, was going south and if there were any immigrants who wished to go along to let it be known. Nelson sprang to his feet and engaged passage with the man and in less than thirty minutes they were on their way despite the fact that it was nearly sundown. Their belongings, which consisted of three small quilts and a little bag of clothing, were piled into the wagon, already heavily loaded, and the understanding was that they were to walk except where it was down hill when they might ride and rest themselves.

They traveled out about three miles that evening and there by the roadside in the October night they sat around a little camp fire and ate the first meal of their married life, a very frugal one consisting of bacon, baked potato, and bread. This was their wedding supper and they were now started on their honeymoon trip. After supper they spread their quilts on the virgin ground for a bed and here they slept and dreamed and dreamed and slept in the glory of a clear October night. In the light of the moon and the stars they slept the sleep of love on that never-to-be-forgotten night. They were awakened very early the following morning and at dawn they were again around the camp fire, this time eating a frugal breakfast. All day long they alternately rode and trudged behind

the wagon in the dust and the ruts. Food was secured from the good people of the villages through which they passed and not once were they in need for there was a hospitality in those days that was good to know and partake of.

When they arrived at the town of N they were informed that this was as far as the man was going in the direction of their chosen town, but they were assured that it would not be long before another team would be along. They remained in the city over night and on the morrow they were fortunate enough to meet a man who was going half way to their destination and with him they rode and walked, as they had done with the other man, until they arrived at the town of F which was the driver's home and, of course, for the time being, their riding was at an end. In this little town they were practically stranded and were forced to remain there two days. Almost in despair they proceeded on the last ten miles of their long journey on foot, carrying with them all their earthly belongings. Alone, in a strange land, they went bravely on, talking as they went of their plans for the future, their hopes, their dreams. They tried in vain to peer through the autumn hazes and glimpse their goal. They looked up at the "infinite, tender sky," and breathed their prayers to God. Suddenly they came upon a camping place in a bend of the road where they found a man who had spent the night there and was just in the act of yoking up his oxen. They accosted him and asked for a ride. He granted their request and told them that he was a resident of the town to which they were going. They were overjoyed and with light hearts they piled their baggage on the wagon, rode when it was down hill and walked where it was up hill on the last stretch of the journey, the week end of their honeymoon.

Slowly the oxen lugged along the heavily laden wagon and snail like they

crawled over the low rolling hills which lay between the town of F and their destination. When off the hill they were at the west end of a long wide lane that stretched as straight as an arrow into the heart of the town of their choice. It was bordered with small farms and in the fields were cattle and horses and sheep and hogs. Boys were carelessly driving home their herds of milk cows for the night and now and then there passed them other boys with horse teams hitched to loads of cedar wood for the winter fires of the village homes. How fine and inviting the little city looked to them as they neared it! At the far end of the long lane it nestled snugly, almost in the shadow of the big mountains beyond. These mountains were gorgeous in all their autumn colorings and loomed glorious in the October sunlight. The valley was girt round by mountains which stood like sentinels on guard, their broad sides grown with timber and their crests crowned with snow.

At about five o'clock the driver halted

at a place on the west edge of the town where there was a small adobe house. "This," he said, "is my home." Then he directed them to where the elder brother had his home and thither they went, going on foot, east two blocks on Main street and thence north three blocks. They were welcomed and made as comfortable as it was possible to make them in those times. They had been six days and five nights on the road and were travel-worn and weary, but as happy as any king and queen at the prospects before them in this peaceful, fruitful and mountain sheltered valley which literally proved to be a Zion unto them. Here they took up the real journey of life and the years were good and kind to them. The journey, begun on their wedding night, and ever after called by them their honeymoon trip, wound on and on through sun and shine, through joy's sweet days and sorrow's murky nights, until old Father Time closed up the gates at the end of life's winding trail.

Christmas-Tide

By Effie Lloyd Lancaster

The snow lies deep and silent,
And the air is sharp and clear;
The holly wreaths are glistening—
Lo! the Christmas-tide is here.

The shops and streets are groaning
With the burdens that they bear;
But a kind of holy gladness
Seems to greet us everywhere.

Expectant, hopeful children,
With their dreams of Santa dear.
Are waiting, watching, listening,
As the happy day draws near.

They are sure dear old Santa,
With his pack of jolly toys,
Will be giving gifts a-plenty
To all good girls and boys.

There is peace, good will, rejoicing,
For we know the Christ was born,
Bringing to the world forgiveness
On a starry Christmas morn.

EDITORIAL

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Christmas

The hands of Time's great dial move rapidly. They have again described the circle and now point to the eve of another Christmas—the Christian

World's great birthday. Each passing year brings new circumstances, new thoughts, new customs. The world has to adapt itself to these changing conditions and while it is truly remarkable how easily it makes the necessary adjustments, and how "The miracles of today become the commonplaces of tomorrow," it is sometimes difficult to know just how to act in the face of these kaleidoscopic changes.

At a recent dinner party the question was asked, "How would you plan an ideal family Christmas celebration?" There was a confused babel for a moment, then one said: "Christmas is not what it used to be. The old spirit is gone. Instead of the family dinner, the sleigh ride, the evening sociable around the fireplace, etc., dinner is interrupted by telephone calls after which the family scatters and the evening is given over to parties, movies, bridge, dances, etc."

Another responded: "I hardly agree with you. If you have the *Spirit* of Christmas it will always be the same though the customs and manners of the people change. My children are now grown, but I always preserve the Christmas atmosphere. I still have a tree lighted and decorated with gifts for my loved ones, and so it is always sweet to me. Christmas has lost none of its old charm."

Another said: "I, too, find the same Christmas spirit as of old and live again in my children and grandchildren the early-time Christmas joys. Christmas morning with its waking happiness and exclamations of delight, giving and receiving gifts, however modest, still thrill me. If it is Sunday, or there are special services, we attend Church, or if not we listen to a radio Christmas sermon and hear again the old but ever new story of the First

Christmas. Greetings by telephone or personal calls follow. All are then tired enough to sit around the big table for the family Christmas dinner, and, with a knowledge that the less fortunate have been amply provided for, enjoy to the fullest the happiness peculiar to Christmas time. After that, even though movies, parties, dances, etc., may carry some away, there is always time for a special hour or so around the fire-place, singing Christmas carols and exchanging Christmas thoughts. No, Christmas may have a little different garb but it is the same dear day to me."

The third contribution was: "Well, there are, of course, many ways of celebrating Christmas, but to my mind Christmas will always be the same as long as the true *spirit of giving* exists."

In the last sentence the whole meaning of Christmas is made plain. It was

manifested in the unspeakable gift of God's dear Son—a gift in which all mankind shares; a gift that came in time of need; and if we, God's Children, can put off our selfishness, covetousness, our envy and meanness, and put on the mantle of service, self-sacrifice and the spirit of giving to the needy, and of giving ourselves to the Cause of Truth, we will understand what a happy Christmas means. So let it be a bright, happy, kind, charitable, forgiving day, but see to it that the brightness and glory come from the Star of Bethlehem.

"Life still hath one romance that none
can bury—
Not Time himself who coffins life's romances—
For still will Christmas gild the year's
mischances,
If Childhood comes, as here, to make
him merry."

A GOOD CHRISTMAS TO ALL

There is a difference in the conditions surrounding this Yuletide season and that of one year ago. It may not be so easy to be jolly and cheerful this year as it was last, but this is no reason why we should allow ourselves to be doleful. We still have much to invite gratefulness, much to encourage hope. Neither individually nor nationally can we muster a substantial foundation for a superstructure of disheartening pessimism—even though it were characteristic of us to be pessimists.

The old year at its worst and at its best now lies practically behind us. The new year with its possibilities is just ahead; and those possibilities will be determined very largely on the manner in which we meet them and what we courageously endeavor to bring out of them. We may total up the passing year without enervating discouragement, and we may approach the coming year cheerfully and in a spirit of constructive hopefulness.

This Yuletide, then—as all Yuletides are—is a time for neighborly cheer, for the exchange of friendly and encouraging greetings, for looking forward, for the girding of our loins with determination and intelligent foresight as we set ourselves for a triumphant march through the next twelve-month.

—The Valve World.

SIGNS OF THE TIME

By J. M. Sjodahl

PEACE AGENCIES

In his proclamation calling upon the people of the United States to observe Armistice day, on November 11, 1930, President Hoover suggested that we specially give expression to our gratitude that the past twelve months have "seen the agencies of peace sensibly strengthened." To us and to all who are eagerly looking forward to the coming of the Lord and the manifestation of his kingdom, that was an encouraging word, coming from the presiding head of this great Nation. Does it rest on facts?

SURFACE INDICATIONS

If we take only a superficial view of current events, our first impression might be one of timidity and doubt.

We have, within the last few weeks, witnessed a veritable tornado, or flood, sweeping the republics to the far south of us, beginning with the Dominican Republic on the island of Haiti, and then breaking against the governments of Bolivia, Peru, the Argentine Republic, Chile, Ecuador and Brazil. Has there ever been anything like this in the known history of the world? It does not appear as if men were prepared for tranquility.

Students of Latin-American conditions tell us that at the bottom of these political upheavals there lies a problem which only the natives of the various countries can comprehend. It is that of the allotment of the land on which the farmers, and particularly the Indians, live. Argentina, we are told, has, at least partly, solved the problem by establishing small rural homes and at the same time admitting a large European immigration to her immense territory, and the trouble there is there-

fore of a different nature than in the other republics. But in Peru, Bolivia, Ecuador, Chile and Brazil, the peasants demand restoration of the land, which was theirs to use in a kind of united order both in Central America under Maya and Aztec rule, and in Peru under the Incas, until the European conquerors upset the native rule, leaving the first owners to wander about like strangers, without home, without birthright. It is in such conditions, it is said, that dissatisfaction, restlessness and revolutions grow.

But there are also political conditions that do not make for stability. Brazil illustrates this. In that country, President Washington Luis, whose term would have expired on Nov. 15, was violently forced to vacate his office by a group of army and navy officers, on Oct. 24. There had been an election on March 1, this year, when over a million votes were counted for Dr. Julio Prestes and only 666,000 for his opponent, Dr. Getulio Vargas. But the military party decided in favor of Dr. Vargas. He was declared elected "in order to stop the useless spilling of blood," as it was said, and then the new regime was duly recognized by our government on Nov. 8—and all this since Oct. 3, when the revolution started. This gives us some understanding of the political conditions in countries where militarism predominates.

IN EUROPE

On the other side of the Atlantic, the situation in Russia is the most striking. The Russian representative at Geneva, where a preparatory disarmament commission is now in session, has tried his best to break up that meeting, or prejudice public opinion

against it, by extraordinary speeches. He has declared that "antagonism, both political and economic, has arrayed nation against nation in a hostile posture and created a situation dangerous for world peace." There may be a grain of truth in that statement, but the greatest danger, if reports are reliable, is yet Russia. The London Daily Mail a short time ago published a report, alleged to have come officially to a Russian secret service center in London, to the effect that Russia, in 1934, will be prepared to go on the war path against all the world. Its industries will then be able to support the armies and fighting forces, and all men and women, from the age of 16 will be prepared to endure all the hardships and deprivations of war. The Russian laboratories are turning out products in such quantities that the country is ahead of the world as far as chemical engines of destruction are concerned. Such conditions are calculated to try our faith and inspire doubt. But they are only one part of the story. The other part is cheerful and encouraging. For instance:—

SIGNS OF PEACE

The papers have told us that Italy and Austria have agreed that all disputes, of whatever nature, that may arise between them, shall be submitted to conciliation, or, if necessary, to arbitral or judicial settlement. The Balkan States, we may remember, have entered into a similar compact. Thus one of Europe's most dangerous spots is provided with safeguards.

The Prince of Wales, the popular crown prince of Great Britain, has recently, at a banquet in London, sounded a challenge to the statesmen of the world to enter the lists in a crusade for permanent peace. He pointed to Canada as an evidence that one great country can live in peace with another without a fort, or even a gun, to "defend" a 3,000-mile long boundary line; which shows, by the way, that the future king of Great

Britain (God willing), is a student of the important peace question and in sympathy with the cause. As we all know, Canada and the United States have been good neighbors ever since the peace treaty of Ghent, in 1814, without even a ship for the "defense" in the big Lakes.

Another item: On August 10, a world-wide demand for "total and universal disarmament" was made by an international association of women. In their petition, they set forth that entire populations are in danger on account of the methods of destruction now known, including gas and incendiary bombs, and it requested the governments of the world to take necessary steps to achieve disarmament. The document is said to have the signatures of Miss Jane Addams, Albert Einstein, the Countess of Oxford and Asquith, Mrs. Philip Snowden, Selma Lagerlov, Upton Sinclair, Rabindranath Tagore, H. G. Wells, and many others. The influence of such men and women will necessarily be felt throughout the world.

We are dealing with the signs of the times. Here is another:

It is well known that the great city of Berlin, before the world conflict, had an Academy of War, where men with military inclinations were given scientific training in the arts of destruction. Now it is proposed to create an Academy of Peace in the self-same city, as a monument to the life and work of the greatest of German statesmen in our day, the late Dr. Stresemann. The project is favored by MacDonald, Briand, Benesj, and many other known characters. In our country, Dr. Nicholas Murray Butler, president of the Carnegie Foundation, is at the head of a committee for the support of the wonderful Stresemann monument. Through this institute of learning, when realized, the cause of peace will be placed on a scientific basis.

And thus the great principles of which the Prince of Peace is the

center, is gradually penetrating and remodelling the sentiment of the world, and President Hoover is right in his statement that the agencies of peace have been strengthened during the past twelve months, since the last anniversary of Armistice day.

THIS WORLD BELONGS TO CHRIST

Some may be under the impression that the time is yet far off for the Lord to gain possession of the world. Well, the full manifestation of his majesty and glory on earth is evidently yet a more or less distant future event; but this earth, with all its inhabitants, belongs to the Lord even now. It is his kingdom as much as it ever will be, and power and authority have been given to his chosen servants who bear the Priesthood, to prepare it for his coming. That is our mission. You remember in one of the Hebrew psalms (Ps. 2) the poet asks: "Why do the heathen rage and the people imagine a vain thing?"—meaning concerning the Father and his Son. "The kings of the earth," he says, "set themselves and the rulers take counsel together against the Lord and against his Anointed, saying, Let us break their bands and cast away their cords from us." Worldly kings and rulers are

clamoring for "freedom" from the laws of God, as never before. But, we are told, the Lord "shall have them in derision." He actually laughs at them. And then the Lord himself speaks through the poet, and declares that the Anointed One has already been installed on the holy hill of Zion. The kings of the world are too late in their plans against him. There was a decree, we are told, issued before the foundations of the earth were laid. We read: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

This earth—all of it—belongs to the Lord by virtue of this decree; his Father has given it to him. It belongs to him by virtue of the creation; he is the Creator. It belongs to him by virtue of the redemption; he is the Redeemer. And so it is his earth, his kingdom, in a wider sense of the word, as the Church is his kingdom in a special meaning.

May this fact stand before us, when we pray for the day in which His will shall be done on earth as it is done in heaven.

Truth's Message

By Weston N. Nordgren

Through Joseph Smith the ages spoke.
The voice of God men's spirits woke;
Again Christ gave the battle call—
Redemption's victory o'er the fall.
Clothed with the Priesthood Joseph
rent

The shrouds of ignorance, and sent
Abroad the glorious message clear—
"Salvation is to all who hear!
To all who follow God's command
In righteousness, and faithful stand!"

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Prelude

GEORGE H. DURHAM.

Chiaramente con espressione.

poco string. molto rit. ten.

R.H.

Light soft stops. cres. mf mp mf dim.

SACRAMENT GEM FOR FEBRUARY, 1931.

I come to Thee all penitent
I feel Thy love for me;
Dear Savior, in this Sacrament
I do remember Thee.

Postlude

Chiaramente.

rit. e dim. ten. a tem. cres. rit. e dim.

mf mp

CONCERT RECITATION FOR FEBRUARY, 1931.

(John Chapter 14; Verse 12)

He that hath My commandments, and keepeth them, he it is that loveth Me.

TWO AND ONE-HALF MINUTE TALKS

The following suggestions on two and one-half minute talks are grouped by departments from which the speakers may be selected.

BOOK OF MORMON

The Gentile Who Found the Promised Land

Read I Nephi 13:12. Who was this Gentile? Tell the story of his accomplishment.

Self-Help—Then Divine Aid

When Nephi set about to build the ship in obedience to the Lord's command, he was left to his resources to find the material to make tools and to construct the ship. But when he had exhausted his own resources and ingenuity, and the task was still unfinished—he needed light for the ship and means of guiding it to its destiny—the Lord provided for it. In the same way the Lord expects us to use all the blessings, knowledge and resources he has given us for the accomplishment of the tasks which He calls us to perform. But when we have done our best and still fall short of accomplishment, then if we are worthy, we may expect Him to help us. Apply this principle to service in the Church. The Lord expects us to seek everything virtuous, lovely, of good report and praiseworthy and by our own efforts master all the knowledge.

OLD TESTAMENT

The Value of Old Testament Studies

As literature the Old Testament tells effectively the story of early struggles to establish right moral and spiritual standards and ideals. It is a source book for the study of the antiquity of the Gospel, of divine authority and of Gospel ordinances. The modern world has been influenced by the Old Testament in so many profound ways that to be well informed one must know well the contents of this book and must have some appreciation of the extent of its influence.

How We Got the Old Testament

Aim to make this talk informative. See Smyth's "How We Got Our Bible."

MISSIONARY

The Missionary a Teacher by Precept

The Missionary is sent out to teach and not to be taught. He will learn a great

deal in the process of preparing himself to teach. That missionary will be most successful who throws himself into his work and who gives himself up to meeting the demands of a teacher by careful study of the principles of the Gospel and mastering the contents of the standard works of the Church. This knowledge and information will give him an enthusiasm for what he has to teach and from this enthusiasm testimony will be developed.

The Missionary a Teacher by Example

The most important part of every missionary's work is the part he plays by setting the right example. Missionaries should be courageous morally. This is one of the fruits of faith. Faith and courage are best manifested by living in the way the Savior would have his ambassadors live. Remember what He said about loving your enemies, about forgiveness, about unselfish devotion to the welfare of mankind. "It takes more courage," someone has said, "to live the Gospel of Christ than it does to face a firing squad." Enumerate in what particulars this is especially true and point out in what ways the missionary can teach well by example.

THE NEW TESTAMENT DEPARTMENT

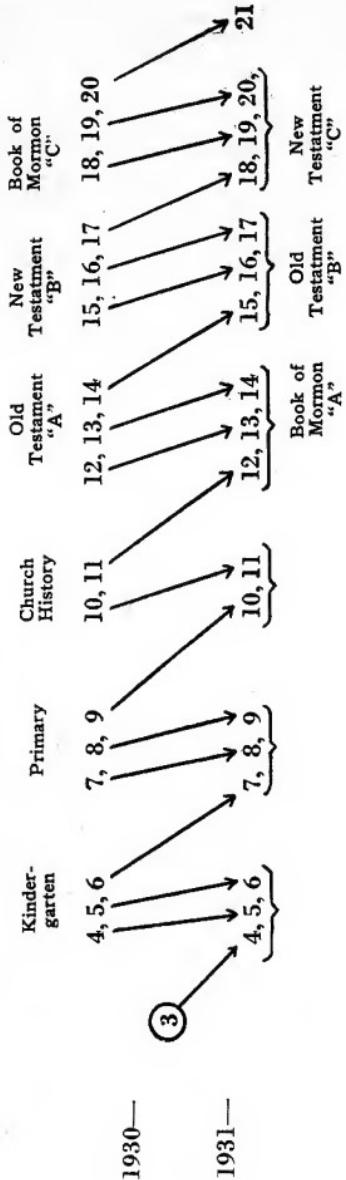
The Value of Belief in Immortality

See lesson five in this department. The man who believes in immortality, fortified by divine revelation and spiritual light upon the subject, should be able to see farther than the man who limits his anticipation of blessings to this life. Belief in immortality causes men to build life's habits, attitudes and actions for permanency.

Church Service as a Builder of Faith and Testimony

What is there about church service which develops faith and testimony? By engaging in active forms of Church work one places himself in the best position to gain a thorough understanding of the principles of the Gospel and to see the manifestations of the Gospel at work in human life. This observation helps to establish confidence in the efficacy of Gospel principles. With continued work in the spirit of unselfish service enthusiasm tends to increase and with it testimony grows.

ORGANIZING 1931 CLASSES



ADVANCEMENTS

The chart printed on this page should assist Superintendents in organizing the 1931 Sunday School Classes. It should also assist in ordering 1931 lessons.

Note on the chart that the 1931 Kindergarten four year old pupil comes from 1930's three year olds whose names are on the Cradle Roll.

1931's five year old is 1930's four year old; 1931's six year old is 1930's five year old; 1931's seven year old is 1930's six year old, and so on throughout all departments.

The change from 1930 classes to 1931 classes can be made with a minimum of confusion, if some such plan as this be followed:

On December 21st, 1930, the teacher of the Primary class whose ten year old pupils are to go to the 1931 Church History class as first year students, should have copies of the Church History "Lesson" for the first Sunday with their names written upon the "Lesson". To each of these pupils she will deliver the "Lesson" bearing his name. She may then say: "Those of you who have received a Church History Lesson with your name upon it, will report next Sunday to Brother (or Sister) _____'s class, which will sit (and then tell where the class will sit) during the opening exercises. All others of you will remain in this class. If printed "Lessons" for the Primary Department are subscribed for by the older Primary Department pupils, these should be distributed at this time.

In the Church History class on December 21, 1930, the teacher should have Church History January 1931 "Lessons" for the first Sunday and Book of Mormon 1931 "Lessons" for the first Sunday. Upon the former should be written the names of the 1930 (ten year old) Church History pupils who in 1931 are to spend their second year in that Department.

To the 1930 eleven year old pupils of the Church History Department, who are in 1931 twelve years old, and who will take the "A" course to be offered in 1931 by the Book of Mormon Department, should be given the Book of Mormon "A" 1931 "Lesson" for the first Sunday, upon which their names have been written.

When this is done, the teacher may explain that those having "Book of Mormon" Lessons with their names written on, should report to Brother (or Sister) _____'s class next Sunday and take seats in the opening exercises, (stating where).

The same process may be followed in the other departments.

The 1930 Old Testament Classes, which will study Book of Mormon in 1931 will receive the twelve year old pupils from the Church History class and give up its fifteen year olds to the Old Testament class (15, 16, and 17 years).

The 1930 New Testament Classes, which will study Old Testament "B" in 1931 will receive new fifteen year old pupils from the Old Testament "A" class and pass those who have arrived at eighteen years to the New Testament Class "C" (18, 19, 20 yrs.)

The 1930 Book of Mormon Classes, which will study New Testament "C" in 1931, will receive the eighteen year old pupils from the 1930 New Testament "B" Class, and give up its twenty-one year olds to the Gospel Doctrine class; except those who may be selected by the bishop to form the Missionary Class.

Where Christmas exercises are held December 21st the advancements should be made December 28th.

The carrying out of this plan presupposes the ordering of subscriptions to 1931 "Lesson" in proper quantities for each department, so as to assure delivery to each school before the last Sunday in December. The subscriptions should be paid for in advance at the time of ordering.

The plan requires the writing of the pupil's name upon the "Lesson" of the

department to which he has been assigned beginning the first Sunday in January, 1931, thus designating definitely one week in advance each pupil's class assignment. If each pupil understands clearly beforehand to which class he is assigned for 1931, and if each teacher has a list of his 1931 pupils as a guide to follow in welcoming his pupils to their seats in the opening exercises, the new courses can be taken up with a smooth transition from the old.

HONORABLE MENTION

For Two-and-a-Half Minute Talks

We have received copies of Two-and-a-half minute talks from the following Sunday School pupils. They are excellent and the young people deserve honorable mention for their praise-worthy efforts. We regret that we are not able to print them on account of lack of space.

Russell Ball, Berkeley, California.

I. E. Claunch, Shreveport, La.

Elizabeth Darley, Wellsville, Utah.

Marion Green, Rigby, Idaho.

Anna Lemon, Roosevelt, Utah.

Irene Larsen, Wellsville, Utah.

Josephine McBride, Bisbee, Arizona.

Jean Moore, Great Falls, Mont.

Thelma Terry, Blackfoot, Idaho.

Lillie Thomas, Clawson, Idaho.

Mrs. W. M. Wellington, Fielding, Utah.

Edith Welch, Boise, Idaho.

SECRETARIES



A. Hamer Reiser, General Secretary

1930 ANNUAL REPORT

The centennial year of the Church for good reason will be studied closely for many years to come. It represents a logical and convenient period for statistical comparison and analysis. Agencies within and without the Church will consider the year most appropriate and important against which to measure earlier and later years.

The Sunday School, in point of numbers enrolled, is the Church's largest auxiliary. The Sunday Schools are extremely well favored in the day and time of meeting, and as a result more people find it convenient to worship in the Sunday School than in any other meeting or organization of the Church.

All this serves to emphasize the greatness of the Sunday School's responsibility and the consequent great responsibility of Sunday School secretaries, who are

the record-keepers, the historians, the statisticians.

Sunday School secretaries are urged to make their annual reports for this important year and this great organization in the thorough, complete and accurate manner, which the situation requires.

Ward and stake annual report forms were mailed to Stake Superintendents last month. Stake secretaries should see that every ward secretary has two of the ward forms. One should be prepared for submission to the Stake secretary before January 10, 1931 and the other should be kept by the ward secretary for future reference.

Between January 10 and 20, 1931 stake secretaries will be preparing the stake reports for submission to the General Board.

The importance of promptness deserves much emphasis, for already many requests

are being received for 1930 Sunday School statistics.

Attention is called to the instructions printed upon the forms. These should be followed closely, especially in checking the report for mathematical balance and accuracy.

It is extremely important that every person attending Sunday School be accounted for. It will be remembered that members of record of the ward upon their first attendance at Sunday School should be enrolled on the appropriate class rolls. Residents of the ward, not members of record (that is, their recommends are not in the ward) may be enrolled after three or four consecutive attendances. The aim should be to apply these rules consistently with the view of causing the class rolls to reflect the true situation of enrollment.

The nature of the Sunday School's responsibility for giving all members of the Church instruction in the principles of the Gospel makes it imperative that every one be accounted for and that Sunday School records show to what extent this responsibility is being discharged. The annual report must accurately reveal this situation for the year 1930.

PREPARE TO REVISE CLASS ROLLS FOR 1931.

Before the first of the year 1931 Sunday School secretaries will be confronted with the necessity of revising Sunday School class rolls and of making up new rolls.

Secretaries of schools which are provided with the "Sunday School Record of Ward Population" will find this work of revision very simple and easy.

The cradle roll can be brought up to date to include the names of all children under four years of age.

The class rolls can be revised under the direction of the superintendency, showing the new class assignments of all

persons enrolled in the Sunday School.

Secretaries understand, of course, that the 12 and nearly 12 year old members of Church History classes are assigned at the beginning of the new year to the "A" class, which offers in 1931 a study of the Book of Mormon.

Fifteen and nearly 15 year old members of "A" classes are assigned to the "B" class, which in 1931 offers a study of the Old Testament.

Eighteen and nearly 18 year old members of "B" classes are assigned to the "C" class, which in 1931 offers a study of the New Testament.

Twenty-one and nearly 21 year old members of "C" classes are assigned to the Gospel Doctrine classes, which in 1931 offer an interesting study of Religion.

A very helpful chart illustrating these assignments and movements together with complete instructions for organizing the new classes appears in the superintendents' department of this issue.

Secretaries understand that once a person's name is placed upon any active class roll, that name must remain among the enrolled unless (1) the person dies, (2) moves from the ward or (3) by the end of the year has not attended Sunday School for the preceding six months. In the latter case the person's name is not taken from the Sunday School roll system entirely as in the first two instances but is merely transferred from the active class roll to the enlistment roll. This transfer is made only at the end of the year, when the rolls are revised, and the class rolls for the new year are made up.

All rolls should be made up in readiness for the first Sunday School session in the year. The instructions of the superintendency should be followed closely in the light of the regular rules for revision and compilation of new rolls.

A Sacrament Thought

By Linda S. Fletcher

The Sacramental strains pulse forth,
While I, with folded arms and low-bowed head.

Think of the One who died for me
On Calvary—Who suffered, bled.

In soul-thrilled vision I behold
Him seated, on this peaceful Sabbath morn,
Within a Temple, rain-bow hued,
Which wondrous flowers, sweet, adorn.

It is His joy to see on Earth—
Through Heavenly Television view
is brought—
Thousands of children loving Him,
Who in their youth, the Better Way
have sought.

Then that His joy may perfect be,
Oh, let the holy Sacramental hour
Be given all to thoughts of Him,
Who saved us by His love-begotten power!

CHORISTERS AND ORGANISTS

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen
and George H. Durham

Silent Night

MICHAEL HAYDN.



1. Si - lent night, Ho - ly night, All is calm, all is bright
2. Si - lent night, Ho - ly night, Shep-herds quake at the sight,
3. Si - lent night, Ho - ly night, Son of God, love's pure light,

Round yon Vir-gin, Moth-er and Child, Ho - ly Infant so tender and mild,
Glo-ries stream from heaven a - far, Heav'n-ly hosts sing Al-le - lu - ia;
Ra-diant beams from Thy ho - ly face, With the dawn of re - deem - ing grace.

Sleep in heav-en-ly peace, Sleep in heav-en-ly peace!
Christ the Sa - vior is born, Christ the Sa - vior is born!
Je - sus, Lord, at Thy birth, Je - sus, Lord, at Thy birth.

COURSE FOR CHORISTERS AND ORGANISTS

The General Music Committee, with the cooperation of the General Boards and the Church's Music Institution, the McCune School of Music and Art, has outlined a six-lesson course in music es-

pecially adapted to the work of Church choristers and organists, free of charge, in all stakes and wards in and near Logan, Idaho Falls, Ogden, Salt Lake City, Provo, Ephriam and Richfield. The following subjects will be considered by the musicians named:

"Notation and Technic of Baton"; con-

sidering signs and symbols used in music reading, and fundamental rhythmic designs. Instructor, Edward P. Kimball, Organist of the Tabernacle, Vice-Chairman General Music Committee, and teacher of piano and organ at the McCune School of Music and Art.

"Tone Quality in Vocal and Instrumental Music, Vowels and Consonants." Instructor, Anthony C. Lund, Director Salt Lake Tabernacle Choir, member General Music Committee, and teacher of voice at the McCune School of Music and Art.

"Appropriate Music for Religious Gatherings, and Program Making"; dealing with the significance of text, and qualities that differentiate sacred and secular music. Instructor, Lester Hinchcliff, Director Ogden Tabernacle Choir, and teacher of piano at the McCune School of Music and Art.

"Interpretation"; considering the application of tempo, phrasing, and dynamics.

Instructor, Reginald Beales, violinist and teacher of violin and ensemble groups at the McCune School of Music and Art.

"Congregational Singing"; involving the philosophy of group singing, relationship of chorister, organist and congregation. Instructor, C. W. Reid, former organist of the Provo Tabernacle, and teacher of piano and piano class methods at the McCune School of Music and Art.

"The Study and Presentation of New Music—A Practical Application of the Course". Instructor, Tracy Y. Cannon, member General Music Committee, former organist of the Salt Lake Tabernacle, and Director of the McCune School of Music and Art.

Sunday School choristers and organists should take advantage of this course provided by the Church Music Committee and the Relief Society and auxiliaries. It will be a great opportunity to improve the musical forces in all our organizations.



General Board Committee: Bishop David A. Smith, Chairman; Robert L. Judd and Charles J. Ross

REPORT OF SUNDAY SCHOOL CONVENTION, SACRAMENTO-GRIDLEY DISTRICT, CALIFORNIA MISSION

The Sunday School Convention of the Sacramento-Gridley District of the California Mission held at Sacramento, Sunday, November 2, 1930, was an interesting history making event in the development of Sunday School work in the missions of the Church; for while it is true it followed the Auxiliary Group Convention Conference held at Honolulu in June when the Sunday School work was under the direction of Second Assistant General Superintendent George D. Pyper, this Convention so far as we can learn is the first separate Sunday School convention held in the missions of the Church.

Those attending from the California Mission were: President Joseph W. McMurrin; Mission Superintendent of Sunday Schools, E. E. Bingham; with other auxiliary mission superintendents; District President Elder Van Wagenen and the eleven missionaries laboring in that District. The General Board of the Sunday School was represented by General Superintendent David O. McKay and Elder Robert L. Judd of the Mission

Sunday School Committee.

The Sacramento-Gridley District, for the purpose of carrying on Sunday School and other Church activities, is divided into two divisions—Sacramento and vicinity being known as division number one and Gridley and vicinity as division number two. The Sacramento Division so far as the Sunday School is concerned is made up of seven Branch Sunday Schools and is presided over by the following officers and Board members: Superintendent Mark M. Cram, First Assistant Wm. T. Evans, Second Assistant Herman Stenagle, Secretary Elsie Standring; LeRoy Murdock, Naomi Pratt, Arville Pepper, Ada J. Sandusky and Rose S. Crum.

The Gridley Division is made up of six branch Sunday Schools and is presided over by the following officers and Board: Superintendent, E. Z. Taylor; First Assistant, Wallace Ferrin; Second Assistant, Raymond Richins; Secretary, Fay Turnbough; Organist, Alice Cole; Members, George W. Tolley, Ellis Turnbough, J. T. Nielson, Jr., Vascoe Call, Dora Fife, Martha Gattiker.

The opening session of the Convention began at 8:30 a. m. with the following attendance:

Sacramento District	74
Gridley District	69
Visitors	39

182

Mention should be made of the Liberty Branch with its 100% attendance of officers and teachers all of whom traveled seventy-two miles that morning to be at the meeting.

In this meeting brief remarks were made by President McMurrin. Elder Robert L. Judd then discussed the subject "The Ideal Order of Business in the Sunday School," following which Superintendent David O. McKay discussed the subject "The Fundamentals of Sunday School Work." The balance of the meeting was spent in discussion. The session was interesting and actively participated in by all present.

At ten o'clock the Sunday School session of the Convention convened with all of the children of the Sacramento Branch Sunday School in attendance. The presentation of a model Sunday School, as outlined by the General Board, constituted the morning program and was very commendably carried through up to and including the singing practice. At that point the time was turned over to the visiting brethren, who then considered and discussed Sunday School topics of interest

to the young and old alike. As near as could be estimated there were 350 in attendance at this session of the Convention.

The third session convened at 1:15 p. m., with 407 in attendance. After the usual opening exercises Superintendents Taylor and Cram each made a very interesting report of the development and growth of the Sunday School work in their respective divisions. Superintendent Cram stated that it was just three years ago to the month that the Sacramento Division Sunday School Board was organized and began its work. He expressed great joy and satisfaction at having the Convention then in sessions come as a culmination of those three years' work. Following the reports, addresses were made by the visiting brethren all of whom emphasized the importance of Sunday School work in the making of responsible Latter-day Saints.

It is worthy of mention that throughout the entire proceedings not one of the assignments failed of presentation in a commendable manner. It can also be truthfully said that the Convention as a whole was inspirational, and it appears certain that it will be the means of opening up the way for holding such Conventions throughout the missions of the Church.

LIBRARIES

T. Albert Hooper, Chairman; Charles J. Ross, A. Hamer Reisey

WHAT IS A LIBRARY

In the generally accepted usage of the term "library" by most of our Sunday School librarians, it means a shelf, or cupboard, or cubby hole away off in some dark corner, containing a few dilapidated old books that are never looked at.

But what should a library be, that is, a Sunday School Library? It should be a collection of books, maps, charts, and pictures in a clean accessible place, where all of the teachers may easily find them. The books should be selected because of the helpful material they contain, stories, comments, illustrations, additional material on the lessons being taught. There should be a set of Bible Maps, a Church History map; for the mind can grasp locations much more readily, if the eye can place them upon a map.

And pictures? There should be a col-

lection of pictures to illustrate every subject being taught in the school.

With such a library, a Sunday School Librarian will have a real job. It is the duty and responsibility of the librarian to know what subjects are being taught and to procure books, maps, etc. that will be most helpful to the teachers; and then locate the passages, chapters, pictures and maps that will be the most helpful to the teachers, and then call the attention of the teachers to that material.

The member of the superintendency, in both stake and ward, who is responsible for the library work, should appoint an active librarian to have charge of this work. Choose somebody who is alert and who will search out the best books for the help of the teachers. A good library, wisely used, will alone make possible a vast improvement in the teaching in our Sunday Schools.

GOSPEL DOCTRINE

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill Jr., Vice Chairman; George M. Cannon, Howard R. Driggs and Frederick J. Pack

LESSONS FOR FEBRUARY, 1931

General Theme: Religious and Moral Standards of the Church.

First Sunday, February 1, 1931

Lesson 4. Conception of God.

The following generalizations are regarded as the principal points to be obtained from this lesson.

1. Deity's Ability and Purpose.

It appears to be a truism of Nature that we learn to do by doing, and that we can best understand the problems of others when we ourselves have undergone similar experiences. If this is true, and if Deity is a progressive being, having previously passed through a mortal stage, He is fully prepared to understand the needs of men and to provide for them. The Lord has said, "For, behold this is my work and my glory, to bring to pass the immortal and eternal life of man."

2. Creation of the Earth.

In harmony with His general plan for redemption of mankind, Deity "organized", "formed", or "created" the earth. The manner in which he accomplished this task has been the subject of much discussion. But, inasmuch as He is omnipotent (that is, the master of the laws of Nature), He doubtless used these laws with which to bring about his purposes. The scriptures are redundant with the assertion that God created the earth, but are silent with respect to the manner in which it was done. The geological record, of which Deity is the author, reveals the consumption of an extremely long time, and the employment of perfectly natural processes. There can be no objection to the idea of a natural creation, when it is understood that God is the master of Nature.

3. Creation of Man.

The important thing concerning the creation of man is the fact that God is our Father and that we are like Him, not only in bodily form, but also in eventual mental and spiritual capabilities. It does not appear that He has seen fit to reveal the precise manner in which He brought about the creation of man. Many scrip-

tural readers have come to the conclusion that the process was of short duration and involved miraculous effort. Others, especially students of Nature, are equally pronounced in their conviction that natural processes were employed and that the task required an extremely long time. Whatever the manner may have been, God was the creator, since, according to the Mormon doctrine, He is omnipotent and therefore rules the Universe.

4. Man's Future Possibilities.

God's plan makes it possible for the latent powers within man to be indefinitely developed in the future. The fact is that this plan appears to have been operative in the past, as witness the attainment of Deity himself. Progression, however, is contingent upon strict adherence to law—the law of God, which also is natural law.

Second Sunday, February 8, 1931

General Theme: Religious and Moral Standards of the Church.

Lesson 5. Church Opportunities

The following generalizations are regarded as the principal points to be obtained from this lesson.

1. Necessity of Progression and Productivity.

No support is needed for the statement that in order to appreciate the gift of salvation, man must be conscious of its value. Of equal plainness is the assertion that man cannot be saved in ignorance. It is necessary, therefore, that provision be made for man's advancement. This Deity has not neglected. Progression, let it be noted, consists of both personal improvement and personal productivity. Perhaps no other church in the world has provided better opportunities for obtaining these ends.

2. Opportunities for Participation.

A church devoid of opportunities for the participation of its adherents is comparable to a university without a laboratory, library, and gymnasium. The fact is universally recognized that the learning process is intimately related to activity. The old adage that we learn to do by

doing contains more truth than is commonly admitted. "Listening" is good but "doing" is better. The Church provides opportunity for activity on the part of all its members, ranging from children to aged men and women.

3. Opportunities for Leadership.

Opportunities for directing the activities of others is of inestimable value. Leadership is everywhere at a premium. Only last week a business man was heard to remark that he was looking for a manager worth \$25,000 a year, but had not been able to find one available. The moral and religious world is also suffering because of a scarcity of leaders. The Church provides almost unparalleled opportunities for training in leadership. This training comes to the presidents of quorums and auxiliary organizations, to teachers, to missionaries, and to presiding officers generally. These positions are so numerous that all who wish may participate.

4. Outcome of Activity.

The result of this activity is that the membership of the Church, generally speaking, is probably better prepared to direct their own efforts and the efforts of others than any other people in the world. Individuals cheat themselves if they do not serve the Lord to the best of their ability.

Third Sunday, February 15, 1931

General Theme: Religious and Moral Standards of the Church.

Lesson 6. Revelations.

The following generalizations are regarded as the principal points to be obtained from this lesson.

1. Revelation, the Foundation of the Church.

The Church stands uncompromisingly upon the fact that it was founded by revelation from God, and that its destinies in the future will be similarly directed. So far as known, no other church in the world assumes a similar attitude. A maelstrom of opposition and even violence followed the initial announcement of Joseph Smith that he had received a personal visitation from the Father and the Son. Non-believers have attempted to explain his declarations in various ways.

2. Argument of Hallucination.

Certain opponents of the Church have argued that while Joseph Smith may have

been sincere in his declarations, yet he was plainly mistaken, specifically, that he had undergone an hallucination, which merely means that he thought he saw things which in reality were not there. The reply is that while the human mind is often mistaken in what it thinks it sees, Joseph Smith's observations were in most cases confirmed by a number of subsequent observers; for example, three men saw the plates, and later eight other men saw them. This fact alone would rule out the possibility of hallucination.

3. Argument of Misrepresentation.

It has also been argued that Joseph Smith maliciously misrepresented the truth—that he lied. Now, it is generally agreed by students of such matters, that misrepresentation is prompted by some hope of personal gain. Instead, Joseph Smith was ridiculed, persecuted, and finally slain, and yet in the face of it all, he not only maintained the truth of his original statements but repeatedly advised the world of other manifestations. His life is ample proof of his sincerity.

Fourth Sunday, February 22, 1931

General Theme: Religious and Moral Standards of the Church.

Lesson 7. Revelations (continued).

The following generalizations are regarded as the principal points to be obtained from this lesson.

1. The Falsehood Theory.

Certain opponents have attempted to explain early revelations on the theory that its leaders were maliciously untruthful. The Latter-day Saints reply that the life of those men is a complete refutation of the "falsehood theory". Joseph Smith is considered first.

2. Motives.

Was there any motive for a falsehood? Joseph Smith was only a youth when he announced the visitation of the Father and the Son. Young people normally crave the good will and esteem of others. He soon learned that his story excited prejudice and criticism, not only among his friends and associates, but among others who had not before heard of him.

3. The First Visitation.

Joseph Smith says that the opposition caused him to reflect seriously upon the attitude of his opponents, especially in



LATTER-DAY SAINT SUNDAY SCHOOL OFFICERS AND TEACHERS

Convention at Sacramento, California, Nov. 2, 1930. Mission President, Elder Joseph W. McMurrin; Mission Superintendent of Sunday Schools, Elwood E. Bingham;

view of the fact that he was merely a youth. He says that the matter brought "great sorrow" to him, and yet he continued to assert that his story was true. What would a normal youth have done under such conditions if his story were untrue?

4. Visitation of the Angel Moroni.

Three years later, Joseph received further revelations, the announcement of which was followed by renewed persecutions. This was in his eighteenth year—a time when young men naturally shrink from persecution. But he stoutly main-



SACRAMENTO AND GRIDLEY DISTRICTS, NOS. 1 AND 2, CALIFORNIA MISSION

Superintendent Sacramento District, Mark W. Cram; Superintendent Gridley District, E. Z. Taylor.
(For report of Conference, see page 740)

tained that he had received another vision—in fact, three in one night.

5. Reception of the Plates.

Then four years later, he stated that he had received certain plates from the

hand of a heavenly personage. Persecution increased, yet he maintained the truthfulness of his assertions. Now, if he had misrepresented the truth, would he have thus purposely drawn upon himself further criticism, or would he, at least, have remained silent?

MISSIONARY TRAINING



General Board Committee: *Albert E. Bowen; Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Charles H. Hart*

LESSONS FOR FEBRUARY

First Sunday, February 1, 1931

Lesson 4. The Missionary—His Responsibility.

Text: Ezekiel 33:1-16; Sunday School Lessons, No. 4.

Supplementary References: (See those listed in the previous lesson), also Ezekiel 3:17-21. I Corinthians 9:16. Alma Chapters 38, 39.

Objective: Success results only from diligence and sincerity.

Organization of Material:

I. Obligation to those unwarned.

- Importance of the message to them.
- Their dependence on the missionary's fidelity.

II. What God says of the calling.

- His promise.
- His purpose.

III. Effect upon the missionary.

- The joy of voluntary service.
- The spirit of unselfishness.

Select from the numerous references cited what appeal to you as the most inspiring items and bring them to class to discuss. It would be well, too, to ask class members each to cull out the excerpts most appealing to them and bring to class for examination.

Second Sunday, February 8, 1931.

Lesson 5. The Missionary—His Priesthood

Text: Hebrews 5:5, Sunday School Lessons, No. 5.

Supplementary References: "Gospel Doctrine" Ch. 9; "Articles of Faith"—Talmage, Ch. 10; Matt. Ch. 10; 28:18-20; John 13:16; 15:16; Doc. and Cov. 42:11-14; 63:62; 84:20, 21; Mosiah 21:33; Alma 17:3; Pearl of Great Price, Book of Abraham.

Objective: The Missionary must be divinely accredited, for he purports to act in the name of God.

Organization of Material:

I. The Missionary's calling.

What it is.

II. His Authority.

- How obtained.

- The source of it.

III. The Priesthood.

- What it is.

- Distinction between power and calling.
- Under what conditions to be exercised.
- Universal duty as opposed to special duty.

It is the duty of every Church member to be busily engaged in doing good, and that, too, without being directed or specially commanded. It is the right and duty of all who have received to impart, and at all times to teach the truth. But, the missionary has a special calling to teach, to officiate in ordinances, to preside, to organize.

It should be the purpose of the teacher to make this clear to class members, and to impress them not only with the enlarged obligation which comes to them with the missionary call, but with the spirit of it, including an appreciation of the divine power which it is their right to seek and to exercise.

Assign the class members special readings so that each will do more than merely read the leaflet. That is, after all, but a guide. The supplementary references should be divided up by assignment so that all of them will be covered and each class member will have some special task.

Third Sunday, February 15, 1931.

Lesson 6. The Missionary's Qualifications—Courage.

Text: Doc. and Cov. 60: 2-3; Sunday School Lessons, 6.

Supplementary References: Daniel Ch. 3 and 6; Acts, Chapters 4, 12, 14, 16, 17; Alma 17 et seq.; "Gospel Doctrine" p. 193; Romans 4:16; Biographies of Church leaders.

Objective: "We ought to obey God rather than men."

Organization of Material:

I. Fear.

- Induced by awe at dealing with sacred things.
- Induced by regard for the opinions of men.
- Contrast these two bases.

II. Faith.

- A means of over-coming fear.
- Its relationship to courage.
- Contrasted with offensive audacity.

III. Humility.

- Contrast with fear.
- Its consonance with courage.

- c. Its consonance with faith.
- d. Compare with a dignified respect for one's calling.

Let the class read the courageous utterances of Peter, Acts 4 and 5; the declarations of Jesus, Matthew 10. Consider these utterances of Geo. Q. Cannon: "I made it a rule on those Islands (Hawaiian) never to go into a place without calling upon the leading and prominent men, stating my business, testifying to the work which God had commenced and asking their aid to enable me to lay the proclamation of which I was the bearer before the people. In this way, I had interviews with princes, nobles, governors, officers of the government, missionaries and the leading men in every locality where I visited" and again, "I had a fearlessness and strength given me which I would not have had if I had kept myself in a corner, and acted as though I was ashamed of my mission. I gained influence also with the people, and they learned to respect me; for however much men may differ in their view about religion and other matters, they generally respect sincerity and courage.

Fourth Sunday, February 22, 1931.

Lesson 7. The Missionary's Qualifications—Faith.

Text: Alma 32:26-30; Sunday School Lessons, 7.

Supplementary References: Matt. 7:21; Luke 6: 46; John 7:16-17; 14:21; 2 Tim. 4:6-8; Hebrews 11:3-40; Doc. and Cov. 4:5; 8:10; 12:8; 18:19; 26:2; 27:17; 46:10-26; 58:26-29; 63:11, 12; 76:51-53; Jacob 1:5, 6; Mosiah 5:4; Alma 18:35; 26:22; Heleman 15:7-8; Ether 3:19, 20; 4:7;

Moroni 10:9-20; "Gospel Doctrine" pp. 6, 122, 123.

Organization of Material:

- I. Relation of Faith to Success.
- a. Its effect on industry.
- b. Its effect on sincerity.
- c. Its effect on conviction.
- d. Its effect on purpose.

II. How Acquired.

- a Through prayer.
- b. Through study.
- c. Through activity.

III. Where Faith must Center.

- a In God.
- b. In one's cause
- c. In one's self.

By assignment among class members of the readings here suggested, seek to have the minds of the class prepared in advance for a discussion of the indispensability of faith as a foundation for all teaching of the gospel.

To proselyte successfully, one must be filled with zeal for the cause. Without conviction that obedience to the gospel is necessary to salvation the teacher of it must be, more or less, without purpose. If there is no purpose, there can be no real industry and without industry there can be no accomplishment. Neither can there be any sincerity without personal conviction of the importance of the message, and without sincerity, conviction can not be carried to the hearts of others.

The Scriptures point the way by which faith may be acquired. It can never be attained nor retained except by active cultivation. There must be faith in God and in the divinity of the cause. But there must also be faith in one's self—a decent respect for one's calling and some assurance that with divine aid one can accomplish his task.



NEW TESTAMENT CLASS

First Section

Cannon Ward Sunday School, Pioneer Stake, Salt Lake City, 100 per cent present at recent Fast Meeting.

Ralph M. Davey, Teacher.

NEW TESTAMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR FEBRUARY

"Division C"

Ages 18, 19 and 20

First Sunday, February 1, 1931

Lesson 4. Divinity in Humanity

Text: The Teachings of Christ Applied, Lesson IV.

Objective: To impress youth with his own spiritual dignity and the moral and religious obligations that follow therefrom.

Supplementary Materials: Same as lesson 2.

Suggestions on Preparation and Presentation: Here, as in the foregoing lessons, the relation between religious faith and natural science is almost sure to arise. The teacher should be fortified to meet this problem. This calls for knowledge of the general presuppositions and methods of natural science in addition to knowledge of theology—literally, the science of God. It should be noted that natural science explains experience by reference to assumptions that are probably true and are held to be so until some other assumption serves better as a means of explanation. This has been repeatedly illustrated in the history of natural science.

We have no quarrel with this method; it serves a useful purpose. The difficulty arises when the assumptions of physics, or some other physical science are made to apply to mind, morals and the spiritual life in general, all involving problems quite remote from those of physics. Ethics and religion have as much right to construct their own presuppositions as has the science of physics. This, of course, will be admitted by many physicists, including some of the most eminent. When science deals with the moral life it should seek rational explanations of this life as experienced, rather than to explain it away as incompatible with the presuppositions of physics or some other science. Is the philosophy of Kent to be explained by reference to the physical energy contained in the bread and cheese he ate, transformed by chemical activities that produced a series of German sentences? Or is it more sensible to explain the production of this philosophy by reference to a creative, rational

mind, influenced by other similar minds, historical and contemporary? This is not to imply that the bread and cheese had nothing to do with the matter.

Suggestive Lesson Outline:

- I. Evidences of Man's Kinship with God.
 - a. His superior intelligence, by which he transcends the impersonal aspects of nature.
 - b. His superior creative ability expressed in things spiritual as well as in things physical.
 - c. His ability to evaluate the various aspects of individual and social life, and to set up standards of moral or spiritual attainment.
 - d. Some of the scriptural citations given as references in this lesson.
- II. Man's Great Spiritual Possibilities Resulting from his Kinship with God.
 - a. Regarding himself as an immortal being, there is no limit to the development of man's intelligence and his creative ability.
 - b. Likewise there is no limit to the development of his powers of appreciation of the beautiful and the good.
- III. What Should Man's Kinship with God lead him to do?
 - a. To regard spiritual values first and to use all else as a means of realizing these values.
 - b. To seek the highest spiritual good of all through love and service of fellowmen.

Second Sunday, February 8, 1931

Lesson 5. The Immortality of Man

Text: The Teachings of Christ Applied, Lesson V.

Objective: To develop faith in human immortality, both of the individual and of the race, and to make clear the conditions upon which the highest type of immortality may be realized.

Supplementary Materials: Seth, James—A Study of Ethical Principles, Part III, Chapter III, L. D. S. Ready References: The Resurrection. Also references to this subject in standard Church works other than the Bible.

Suggestions on Preparation and Presentation: Most of the suggestions made under Lesson 4 will apply with equal force here. The problem of immortality

has, thus far, not been solved either positively or negatively by any generally accepted scientific method, although some investigators in the field of the occult claim to have positive evidence; also some leaders in the so-called "Great School," a group of investigators trained with or drawing inspiration from certain Hindu scholars, claim to have demonstrated that life on a more refined plane continues after death of this physical body.

The faith of the Latter-day Saints, however, is not based upon these sources, but upon the declarations of the scriptures and the testimony of Modern Revelation. Human immortality and resurrection of the body are unequivocally implied in the restoration of the Gospel and of the Priesthood through visitations of resurrected immortal beings—beings who had previously lived upon the earth as mortal men. This point should be made clear.

The question as to how this is possible will most likely be raised with respect to the resurrection of the body. This question is answered by St. Paul in 1 Cor. XV:35-38. The substance of a living body is in perpetual process of change—destruction and reconstruction. The essential thing about the resurrection is identity of personality rather than identity of the particles of matter composing the body in the resurrection. The processes of conception, birth and growth would be as much of a marvel, and as unbelievable, were these things not a matter of common experience. Belief cannot properly be determined by the possibility or the impossibility of the resurrection. Like some other things not yet within the range of common experience, belief in the resurrection rests upon faith in revelation and the testimony of Jesus and His chosen witnesses.

Suggestive Lesson Outline:

- I. Upon What Grounds is Faith in Human Immortality Based?
 - a. Such faith seems to be natural to man, since it is generally a characteristic of primitive peoples.
 - b. The greatest philosophers have, generally, held to this belief because reason has led them to regard mind, on the human level, as imperishable.
 - c. Theologians have held to this faith because theologies, as a rule, rest in part upon divine revelation, which generally affirms at least the possibility of immortality.
- II. What Should be the Practical Consequences of Belief in Human Immortality?
 - a. Each person should be led to a greater appreciation of "eternal

values," the values that endure forever.

- b. This appreciation should lead to appropriate action—the disposition to seek these values.
- c. This seeking of eternal values should be manifest in behalf of others no less than for one's self. The highest good of the individual can be realized only in community; it can not be realized in isolation.

Third Sunday, February 15, 1931

Lesson 6. The Destiny of Man

Text: The Teachings of Christ Applied. Lesson 6.

Objective: To develop in youth a clear conception of his own possibilities for spiritual growth and ambition to live up to these possibilities.

Supplementary Materials: Kent, C. F.—The Life and Teachings of Jesus, pages 156-216. Pratt, Parley P.—Key to Theology. Fiske, John—The Destiny of Man. Bennington, Milton—Moral Teachings of the New Testament, chapter IV.

Suggestions on Preparation and Presentation: Vision of future possibilities far beyond present attainment together with the necessary knowledge, wisdom, and power of self-direction to realize these possibilities is the mark of greatness. Creatures of lower intelligence seem, at least, to live for the present, except as by instinct some animals lay up food supplies for future use and provide for their young. There are human creatures that do little more than this. This is due to various causes; it may be to low grade of intelligence, want of imagination, tendency to yield without self restraint to bodily appetites and passions, or it may be due to mere laziness. There may be cases of low grade intelligence or other abnormality that are incurable. Given, however, normal mental power, it should be possible to overcome these obstacles to spiritual development. One of the most effective means is to inspire the individual with vision of the possibilities open to him and to develop in him socially valuable purposes. Thus the powers of the individual may be developed in the service of his fellowmen. The resulting satisfaction or joy to the individual in the service and in the process of spiritual growth so far outweighs the temporary satisfactions of the thoughtless that no one who has caught the larger vision and experience would ever want to return to either the idle or the sensuous life.

The lesson should be so planned as to

lead class members to develop the larger vision and corresponding ambition. This cannot be imposed upon them. The insight and enthusiasm of the teacher are, however, essential factors in the teaching process.

Suggestive Lesson Outline:

- I. Some Evidences of Man's Great Destiny, his Past and Present Achievements.
 - a. In theoretical science thus giving him insight into the nature and meaning of natural phenomena.
 - b. In applied science and inventions thus enabling him to make nature his servant.
 - c. In creative art—architecture, sculpture, painting, music, etc.
 - d. In ethics and religion, manifest in the refinement and elevation of moral standards and in man's conception of his relation to his fellowmen and to God.
- II. What Should Youth do About It?
 - a. Discover and develop to the utmost his own capacities for worthy achievement.
 - b. Develop a sympathetic understanding and appreciation of the achievements of mankind.
 - c. Consecrate his life to the service of mankind, including the use of all his abilities in the furtherance of the highest human achievements, always recognizing the fact that spiritual achievement is the ultimate goal.

Fourth Sunday, February 22, 1931

Lesson 7. Salvation Through Service—Faith and Works

Text: The Teachings of Christ Applied, Lesson 7.

Objective: To make clear in the minds of youth the fact that genuine faith expresses itself in corresponding works and that salvation is attained through faith and service, not by mere profession of faith.

Supplementary Materials: Kent, C. F.—The Life and Teachings of Jesus, pages 167-216. Bennion, Milton, Moral Teachings of the New Testament, chapter VIII.

Suggestions on Preparation and Presentation: Both teachers and class members should collect numerous examples of historical characters who may be cited as examples of great faith expressed in works.

Old Testament examples are summarized in Hebrew XI: The New Testament records many additional examples. Others may be found in Modern Church History.

The validity and consistency of the point of view of this lesson should be contrasted with the invalidity and inconsistency of the doctrine of salvation by faith without works.

It should be noted, too, that works here means more than religious ordinances and ceremonies. These carry obligations to further works in the service of God and mankind. Nothing short of positive, continuous service in behalf of human welfare, both temporal and spiritual, will meet the requirements of the Gospel of Jesus Christ. Jesus healed the sick and occasionally fed the multitudes; his chief concern, however, was with the spiritual well-being of his fellowmen. In these respects his Apostles followed His example. Conversion and reception of the ordinances of the Gospel were, however, but the beginning of the service required of the Saints. Class members should be led to see these facts clearly, and, in so far as possible, by their own study and thoughtful development of the lesson under the leadership of the teacher.

Suggestive Lesson Outline:

- I. Why Profession of Faith Alone is Valueless.
 - a. Because no good comes of it. "By their fruits ye shall know them."
 - b. Because it denotes either insincerity or moral weakness.
- II. Why Faith is Essential to Good Works.
 - a. Because faith relates to the unseen or as yet unaccomplished, and thus implies creative imagination—vision of future possibilities.
 - b. Because without such understanding faith creative work would not be undertaken.
 - c. Also because faith, in connection with desire, is the motive power to action.
- III. What Should Youth do About It?
 - a. Develop faith and good works together. Each helps to reinforce the other.
 - b. Seek all available opportunities for service in any good cause. Give illustrations suitable to the time, location and abilities of class members.

**"Christians awake, salute the happy morn
Whereon the Savior of the world was born."**

—Byron

OLD TESTAMENT



General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR FEBRUARY

Ages 15, 16 and 17

First Sunday, February 1, 1931

Lesson 4. "The Historical Background of the Old Testament"

Text: Sunday School Lesson, No. 4.

References: "Palestine" or "Hebrews" in any good ancient history text or encyclopedia.

Suggestive Lesson Arrangement:

- I. Palestine in History.
 - a. Ancient world.
 - b. At time of Hebrew influence.
 - c. At time of Christ.
 - d. At present time.
- II. Influence of Old Testament History on our Life Today.
 - a. Religious influence.
 - b. Commercial influence.

Note: The inhabitants of Palestine early became a trading people and early learned to trade with foreigners. The modern Jew is still a great trader and that too in all lands.
- III. The Place of Palestine in Ancient History—Compare With:
 - a. Rome.
 - b. Greece.
 - c. Egypt.
 - d. India.
 - e. China.
 - f. Ancient America.
- IV. Palestine as a Center for Christian, Hebrew, and Mohammedan Thought.

Lesson Enrichment:

"The general objective of this lesson is to get the members of the class properly interested in the study of the Old Testament. This can best be accomplished, we think by immediately putting the study of the Old Testament on the same plane as a course in Ancient History would be in the students' day school. As we suggested in the last lesson, build upon the knowledge the students have gained in their other studies and bring these studies into the life of your class. We have used the word "orient" in the lesson for your students. To orient oneself simply means to keep oneself in such a position that one always knows correct directions.

Therefore courses in orientation are always taught to army officers. The soldier who can not keep his directions becomes lost. The student in history who can not orient himself also becomes lost. Latter-day Saints believe that this earth was created and peopled in accordance with the plan that the earth will ultimately fulfil the purpose of its creation. Bring out the apparent lessons of a Divine purpose in the history of the children of Israel. Emphasize the wise selection of a land like Palestine, a great highway between nations, as a place for revelations which ultimately were meant for the whole world to come. The Old Testament may be described as a history of God's revelations to the Hebrews. Show your students how those revelations have been carried to the far corners of the globe. Show also how Palestine today is, as a result of this revelation, one of the world's great centers; how the whole world is sponsor for it; How Jerusalem is a sacred spot to all Christians, Mohammedans, and Jews.

"Assume Abraham's time as being 2100 B. C. This marks the beginning of Hebrew history proper. It may help the student in properly orienting himself if we point out the condition of the world at Abraham's time. In Babylonia Hammurpi is ruling. In China we have had 600 or 800 years of history and culture development. Both silk culture and the art of writing already flourish. In India we are still in the time of the Dark Skinned Dravidians. Caste is unknown. (About the time of Moses the Aryans reach India and among them caste is developed.) By this time (2100 B. C.) Irrigation has been practiced in China and by the Mongoloid peoples who have moved into Malaysia. The Great Pyramid of Gizeh in Egypt is already 1000 years old. Abraham's time was as long before the founding of Rome and the beginning of the Japanese nation as Columbus' time was after Christ's."

Second Sunday, February 8, 1931
Lesson 5. Why Study the Old Testament

Text and Reference: Sunday School

Lesson, No. 5.

Objective: To lead the student into a

real appreciation of the fact that a knowledge of the Old Testament and about the Old Testament is essential to a present day life of culture.

Suggestive Lesson Arrangement:

I. An Understanding of the Old Testament is Essential:

- a. To a proper understanding of the Gospel Scheme.
- One of the standard works of the Church.
- b. To an appreciation of modern civilization and culture.
- 1. European and Christian.
- 2. Hebrew and Judaistic.
- 3. Mohammedan or Islamic.

II. A Book Fundamental in the Study of:

- a. Literature.
 - 1. Hebrew.
 - 2. Christian.
 - 3. Mohammedan.
 - 4. English and other European languages.
- b. Law.
 - 1. Moses and the theory of an original law giver.
 - 2. In the history of codes—(The Ten Commandments).
- c. In political theory.
 - 1. Theocratic government.
 - 2. The Adamic theory for the origin of the state. That is that God gave Adam dominion over the earth.
 - 3. Divine right of kings, etc.
 - 4. Development of ancient nationalism.
 - 5. Ancient international relations.
- d. In Ethics.
 - The evolution of Hebrew morals.
 - e. In sociology.
 - The growth of social institutions.
 - f. In Philosophy.
 - 1. The theory of special creation.
 - 2. The theory of revelation.
 - 3. Theories about God.
 - 4. Theories about supernatural agencies, demons, evil spirits, animism, etc.
 - g. In History.
 - 1. History of Priesthood.
 - 2. History of God's dealings with man.
 - 3. History of the evolution of concept of God.
 - 4. History of Hebrew people.

Lesson Enrichment:

"We are very apt to underestimate the value of Bible reading, or shall I say, Bible information? A generation has grown up without the benefits of Bible reading in the public schools. I am of the opinion, too, that in the majority of homes, there is no Scriptural reading as there was in former times. The results

are that our youth are not taught that reverence for the Bible or a regard for its teachings which was the heritage of our fathers. Judging from outward appearances people generally are losing their one time respect for religion, and all because they have little or no acquaintance with the great truths contained in the Bible.

"In its precepts, its injunctions, its nobility of thought, and its moral teachings, the Bible has no equal, and it is a real misfortune that our youth should grow up without a knowledge of its contents. Only those who have no regard for their future can afford to turn a deaf ear to the inspired words of wisdom, the noble sentiment, the great truths, and the highest religious thoughts of the world, to be found in the Bible. If, however, it is to become a guide for our faith and an aid to our conduct, it must be read and understood.

"To my mind, the effect of a loss of interest in the Bible is a real menace to the well being of society. Already the result is seen in the wave of crime which of late years has swept, and is continuing to sweep, over the land, seventy-five per cent of which is being committed by young men scarcely out of their teens, and who have never been taught the higher and better things of life contained in the great ethical book—the Bible.

"It is these reflections that has induced me to comply with the request of the above letter.* It has seemed to me, however, that in attempting to present Bible truths to the general reader, it can best be done through a study of some of the notable characters of the Bible and although we may deviate at times from the strictly biographical in our account, it will be found on the whole, that the title I have chosen for this series is strikingly appropriate.

"If one stops to reflect about the matter, he will be struck by the accuracy with which the Old Testament portrays human nature. It is this accuracy of portrayal that adds so much of interest to a study of the individual characters that make up the Bible account. Aside from this, as it has been pointed out by some writers, oriental people generally and the Israelites in particular were essentially a people with child natures by which is meant that they were artless, spontaneous, impressionable; that they had keen sense of color, melody of sound, rhythm of motion, a quick sense of humor, and a vivid imagination, all of which is characteristic of children everywhere.

"The Old Testament being the product of such a nation should, and does, appeal to young people when rightly understood.

*Referring to a letter of inquiry from a teacher.

But the Old Testament has a special and unique value which no other book has. This unique value consists in the God-consciousness with which nearly every page is saturated. For this reason, if for no other, every child should have a knowledge of its contents. Fortunately this God-consciousness is not confined to the cold print of the Bible pages, but it is a faculty with which every child is born into the world. This faculty may be developed to an almost unlimited degree, or its development may be arrested. It may even be lost as it sometimes is among those who have turned their whole attention to the material things of the world."

Third Sunday, February 15, 1931

Lesson 6. The Book of Genesis

Text: Sunday School Lesson, No. 6.
References: Any good Bible Commentary on the Bible. The Encyclopedia Britannica.

Objective: To point out to the students the relationship between the Book of Genesis and the other parts of the Old Testament and to make the students acquainted with the purpose of this great introductory Book.

Suggestive Lesson Arrangement:

- I. The Meaning of the Word Genesis.
- II. The Time of the Book's Compilation.
 - a. The author.
 - b. The sources.
- III. The Four Main Divisions of the Book.
 - a. The period of the creation.
 - b. The period of Abraham.
 - c. The period of Isaac and Jacob.
 - d. The period of Joseph.
- IV. The Importance of the Book.
 - a. Introduction to rest of the Bible.
 - b. Background for gospel theme.
 1. Its introduction to God.
 2. Its introduction to man.
 3. The relationship between the two.
 - c. Gospel Fundamentals Taught.
 1. All powerful and all wise God.
 2. Free agency of man.
 3. Sin, its meaning and effects.
 - d. The chosen people.
 - e. The foundations of Hebrew nationalism.

Lesson Enrichment:

"Genesis, (Gr. *Yeveois*, becoming; the term being used in English as a synonym for origin or process of coming into being, the name of the first book of the Bible, which derives its title from the Septuagint rendering of Ch. 11:4. It is the first of the five books (the Pentateuch) or, with the inclusion of Joshua of the six (the Hexateuch) which cover

the history of the Hebrews to their occupation of Canaan. * * * Thus the book of Genesis represents the result of efforts to systematize the earliest history, and to make it a worthy prelude to the Mosaic legislation which formed the character of Judaism as it was established in or about the 5th century B. C. It goes back to traditions of the most varied character, whose tone was originally more in accord with earlier religion and thought. Though these have been made more edifying, they have not lost their charm and interest. The latest source, it is true, is without their freshness and life, but it is a matter for thankfulness that the simple compilers were conservative. * * * (Stanley Arthur Cook in the *Encyclopedia Britannica*.)

"Although the writer has thus combined three separate and distinct sources, he has, nevertheless, written his history with a definite unity of design, his object being gradually to concentrate his readers' interest upon the ancestors of Israel. Consequently, after describing the creation of man and the distribution of various races of mankind in the world, he passes to the call of Abraham and his entry into Palestine, and from this point traces the origin of Israel, as distinct from related races, in the stories of four generations of patriarchs—Abraham, Isaac, Jacob and Joseph. 'The attention of the reader is fixed upon Israel, which is gradually disengaged from the nations and tribes related to it: At each stage in the history, a brief, general account of the collateral branches having been given, they are dismissed, and the narrative is limited more and more to the immediate line of Israel's ancestors.' (Driver, *Genesis* ii). * * * The records of the prehistoric period are based very largely on Babylonian tradition. They express the current Hebrew ideas on the creation of man and human origins; the facts of human nature, its limitations, habits and institutions; and the distribution of mankind on the earth. Here, approaching the study of the Old Testament on the right lines, we should not expect, and we do not find, in the sphere of geology and ethnology, accuracy of facts as established by modern scientific research. As will be shown in the next section, the Old Testament is not a treatise on physical science or a text book on the history of mankind. It is a record of divine revelation in which we expect to find, and we do find, religious truth. All attempts to harmonize these earlier chapters of Genesis with the scientific knowledge of today start from a false premise, depend upon a forced and artificial interpretation, and satisfy no serious inquirer: 'we are forced therefore to the conclusion that though, as may be safely assumed, the writers to whom we

owe the first eleven chapters of Genesis, report faithfully what was currently believed among the Hebrews respecting the early history of mankind, at the same time making their narratives the vehicle of many moral and spiritual lessons, yet there was much that they did not know and could not take cognizance of these chapters, consequently, we are obliged to conclude, incomparable as they are in other respects, contain no account of the real beginnings either of the earth itself or of man and human civilization upon it." (L. E. P. Erith in "A New Commentary on Holy Scripture," pages 37-38.)

Fourth Sunday, February 22, 1931

Lesson 7. The Creation of the Earth

Text: Sunday School Lesson, No. 7.
References: Genesis 1 and 2; Pearl of Great Price, Moses 2, Abraham 4 and 5.

Objective: To make the students familiar with the Genesis story of creation and to emphasize the latter-day interpretation of this story by comparing it with the versions found in the Pearl of Great Price. And to show what the story of creation means.

Suggestive Lesson Arrangement:

- I. The Genesis Account.
- II. The Pearl of Great Price Accounts.
 - a. Moses.
 - b. Abraham.
- III. Latter-day Saint theory in regard to the two accounts of the creation found in the Book of Genesis.
- IV. Modern Critics' Explanation.
- V. The Various Steps in the Creation Accords to Genesis.
- VI. The Gospel Theories Incident to the Story of Creation.
 - a. All Powerful creator—God.
 - b. Purposeful universe.
 - c. Purposeful earth life for man.
 - d. Relationship between God and man.
- VII. The Story of Creation a Basic Introduction to the Gospel's Purpose.

Lesson Enrichment:

The Story of The Creation

"And then the Lord said: Let us go down. And they went down at the Beginning and they, that is, the Gods, organized and formed the heaven and the earth." Pearl of Great Price, Abraham 4:1.

"And it came to pass that the Lord spake unto Moses, saying, Behold, I reveal unto you concerning this Heaven, and this Earth; write the words which I

speak. I am the Beginning and the End, the Almighty God; by mine Only Begotten I created these things; yea, in the beginning I created the heaven, and the earth upon which thou standest. And the earth was without form, and void; and I caused darkness to come up upon the face of the deep; and my Spirit moved upon the face of the water; for I am God.—Pearl of Great Price. Moses 1.

"There is a God and he hath created all things, both the heavens and the earth, and things that in them are, both things to act and things to be acted upon." Book of Mormon, 2 Nephi 2:14.

"God created the world. God brought forth material out of which he formed this little terra firma upon which we roam. How long had this material been in existence? Forever and forever, in some shape, in some condition."—Discourses of Brigham Young, page 153.

What do we mean by "creation?" Is it to make the world out of nothing, or to organize a world out of existing matter? Give reasons for your answer. See "Science and Belief in God." (Pack) page 126.

What is the purpose of the Creation? Pearl of Great Price, Abraham 3:22-26. Book of Mormon, I Nephi 17:36.

Having in mind the answers to the two questions above submitted, let us now pass to the actual work of creation.

First, there was the spiritual creation of all things.

Second, the temporal creation of all things.

Concerning the spiritual creation, the following quotations are helpful:

"By the power of my spirit created I them; yea, all things both spiritual and temporal; firstly spiritual, secondly temporal."—Doctrine and Covenants 29:31-32, I Cor. 15:46. See also Pearl of Great Price—Moses 3:5-7; Abraham 3:5-7; Numbers 27:16.

By the term "spiritual creation" we mean that as to man, our spiritual tabernacles, or bodies were begotten of God as our father. We have never been told of our heavenly or spiritual mother, but Eliza R. Snow in the hymn "Oh! My Father" has set out what we may logically accept, that "truth is reason, truth eternal, tells me I've a mother there."

In the Book of Mormon, Ether 3:9-16, it is revealed to us by Christ Himself, what our spiritual bodies are like. This most wonderful vision was given to the brother of Jared about the time of the building of the Tower of Babel and hundreds of years before Christ was born and yet Christ appeared as a man and in explanation of this fact, the brother of Jared was told (verse 16): "Behold, this body, which ye now behold, is the body of my

spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." So he did when born to the Virgin Mary many centuries later.

Now as to the temporal creation, the Lord took the materials that as Brigham Young said had been in existence "forever and forever," and in His own way and in His own time shaped and formed this most wonderful world as a temporal habitation and school for us and all of mankind, his spiritual children.

If we stop but a minute to contemplate all that this world comprehends we cannot but know that God alone could accomplish such a marvelous task. Have this thought in mind as we consider the work of creation step by step as recorded in Genesis.

Think of a mass of matter without form, suspended in space apparently without usefulness or purpose in a condition of darkness, then visualize God bringing out of this chaos a heaven and an earth, with a period of light and a period of darkness, the light which He called day and the darkness night. If you have really lived with God through this accomplishment, you have been with Him during the first day or period of creation. We know not how long that day or period was, but this we know as we know that we live, that the foundation of the world had been laid.

At the beginning of the second day or period, God established the firmament, which he called Heaven. Have you ever thought of the wonderfulness of what is here so briefly stated. Think of the mighty processes necessarily employed in creating an expanse so vast that worlds upon worlds could be placed therein and yet never collide with one another and in purifying atmosphere so completely that the naked eye may see objects millions and billions of miles away. How can we refrain from joining with David as he sings through the ages "The heavens declare the glory of God; and the firmament streweth His handiwork."—Psalm 19:1.

During the third day we see the waters gathered back and the land called earth appear and then we behold plant life manifest itself in many forms. We could go on from here and spend the entire year

in studying the story of the earth and of the plants. We see and read about the mountains, valleys, deserts, rivers and oceans and yet we catch but little of the story they tell. We study plant life and yet we understand but few of its secrets. For instance, by what methods do the roots, stems and leaves of different plants produce out of the same plot of ground a beautifully colored rose, sweet pea, or violet, an ear of corn, a potato, a water-melon, a squash, a peach or a walnut?

On the next day, or during the following period, which is the fourth, we behold the appearance in the firmament of stars or worlds, also the sun to rule the day and the moon to rule the night. We find the seasons established and the days and years fixed. What wonders! Who but God could work out and establish an order of worlds and other celestial bodies in the heaven such as we have. Think of Jupiter with a diameter of 88,392 miles and compare with our earth having a diameter of but 7,918 miles. Saturn, Uranus and Neptune are many times larger than our earth. Venus, the evening star, that we all know, is about the same size, while Mercury and Mars are smaller. Besides these think of the sun, the moon and the many hundreds of thousands of other bodies that may be seen through telescopes extending out through space for a distance of billions of miles.

With the beginning of the fifth day or period came life in the waters in every form of fish and then came the fowls of the air each to bring forth its kind. And so is opened up to us another most wonderful chapter in the story of earth life.

At the beginning of the sixth day or period, God made the beasts of the earth, the cattle and everything that creepeth upon the earth. And then he created man. This part of His work will be the subject of our next lesson.

His work in bringing to earth the higher animal life was a most remarkable epoch and one that is introductory to the crowning achievement of creation—the coming of man.

The following presents the earth's development according to Genesis as compared with what science has demonstrated. The classification is taken from "Science and Belief in God," (Pack) page 259:

The Two Accounts of the Creation

By Whom Created

Biblical Record

Created by Deity.

Geological Record

No definite statement regarding a creator.

Manner of Creation

No evidence of how creation was accomplished.

Full details given.

Time Involved in Creation

Biblical Record

Six days, but meaning of the term "day" is very obscure.

Geological Record

Many millions of years.

Order of Creation

Appearance of light.

Segregation of waters above and below the firmament.

Segregation of land and water.

Appearance of plant life.

Appearance of sun, moon and stars.

Appearance of water-living creatures, also birds.

Appearance of land-living creatures.

Appearance of Man.

Appearance of light.

Clarifying of atmosphere by accretion of particles.

Appearance of continents?

Appearance of plant life?

Sun, moon, and stars first observable from the earth.

Appearance of water-living creatures, also birds.

Appearance of land-living creatures.

Appearance of Man.

In conclusion bear in mind that though throughout life you will meet those who will try to break down the position of God in the work of Creation, that always there will stand out as your support in standing with God, the great fact that the world is, and that its tiniest creation is a secret to the combined wisdom of all men in all time.

Give Thanks for the Hard Things in Life

By Nancy Smith Lowe

There are those who give thanks for the pleasures
And comforts which come to their door;
But repine at the trials and hardships,
And complain that their burdens are sore.

There are souls who accept all the bounties
Bestowed by One gracious and just;
But lament if the road is o'ershadowed
Or obscured by the storm and the dust.

Shall we then, accept only the good things,
The ones which are easy to bear;
And revile at the fate which requires us
To remove from the path thorn and snare?

Not alone for the easy and pleasant
Should our praise and thanksgiving ascend;
For the Father in sending us trials,
But proves He's more truly our friend.

Not to each comes the same kind of troubles,
Yet hardships we surely must bear
If we are to prove our true mettle,
And pure gold is always too rare.

So let us give thanks for the heart-aches,
For the briar-strewn way and the tear;
They are stepping-stones higher and farther,
They are helping us grow year by year.

And instead of lamenting and grieving
When difficult things come our way,
Let us fasten our armour the closer
And cheerfully, calmly obey.

Thank God for the beauty of labor;
The glory which follows the strife;
For the strength which is born of our weakness—

Thank God for the hard things in Life!

BOOK OF MORMON

General Board Committee: *Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings*

LESSONS FOR FEBRUARY, 1931

First Sunday, February 1, 1931

Ages 12, 13 and 14

Lesson 3. Ishmael and His Family—Lehi's Dream

Text: I Nephi, chapters 7 and 8; Sunday School Lesson, No. 3.

Objective: To teach that faith comes from dedication to God's service and not from mere spiritual manifestations.

Suggestions on Preparation and Presentation: (1) Distribute the leaflets and ask that all pupils do the reading as outlined.

(2) Special assignments of one pupil to tell the first story as briefly as possible and another to tell the second; two others to read to the class the passages they like best.

The life of Sidney Rigdon may be cited. He received many spiritual manifestations in company with the Prophet Joseph Smith, but when he rested for a short time from his activities in serving the Saints, he retrograded, lost his place and finally his membership in the Church.

(3) The class could learn in concert the verse, "How is it that ye have forgotten that ye have seen an angel of the Lord?"

(4) Develop as objective for the second chapter of the lesson the thought that eternal life can be gained by overcoming temptation.

The two special assignments will probably bring out passages relating to those who tasted of the fruit of the tree but were ashamed when pointed at by those in the spacious building. By questions bring out the meaning of the symbolic vision.

Apply the whole story of men's frailties as shown in the vision, to the life of the class. By questioning, get from them their interpretation of what today is, (1) the iron rod, (2) the path, (3) the fruit, (b) darkness, (c) man in white robe, (d) the large building, (e) the multitude, (f) the finger of scorn, etc., etc. This parallel will impress them with the fact that people today are faced with the identical problems as those before the people of Nephi. Then the final query,

How are we meeting these problems in our own Church?

Second Sunday, February 8, 1931

Lesson 4. Nephi's Vision of the History of His People and of Latter Times

Text: I Nephi, chapters 12 and 13; Sunday School Lesson, No. 4.

Objective: To teach that man has advanced by the continual revival of righteousness.

Suggestions on Preparation and Presentation: Assignment for three-minute stories of

- (a) The history of Nephi's people.
- (b) The "great church."
- (c) The story of America.
- (d) The two books.

In this lesson a short sketch of the origin of the Bible should be given. Tell how it came into possession of the people at large and then into the hands of the descendants of the people of Lehi.

Explain how the two books, the Bible and the Book of Mormon beautifully and effectively supplement each other. Neither one takes the place of the other.

See if the class understands the great advantage we have by possessing both books.

Have the class repeat the article of faith dealing with this subject.

Third Sunday, February 15, 1931

Lesson 5. Building the Ship. The Voyage to the Promised Land

Text: I Nephi, chapters 17 and 19; Sunday School Lesson, No. 5.

Objective: To teach that faithfulness is rewarded with recognition and blessing.

The general assignment to read the text is assumed.

Special Assignments. The story of

- (a) Building the ship.
- (b) What happened on the voyage.
- (c) The promised land.

The material in this lesson should stimulate determination on the part of your class to obey counsel, to put forth their best endeavors to perform their duties. Determined boys and girls or men and women do not see difficulties and shrink—they brush them aside just as did Nephi. Ask someone to give in brief the story

of "The Message to Garcia."

Have the class recount some of the achievements of the Church and its leaders in the face of intense opposition and hardships. In each case, what effect has the applied faith had upon the individual and the Church?

Among these achievements should be mentioned:

The courage of the prophet.

His tenacity in translating the Book of Mormon.

Wilford Woodruff's experiences.

The Pioneer Movement.

The conquest of the wilderness.

Laying the foundation of our cities and towns.

Not yielding to the gold excitement in 1848.

Our missionary service.

Fourth Sunday, February 22, 1931

Lesson 6. The Plates of Nephi— Lehi's Blessings

Text: I Nephi, chapter 19, and II Nephi, chapters 1, 2, 3; Sunday School Lesson, No. 6.

Objective: To teach the value of records.

To teachers: See that the class gets a

clear comprehension of the two sets of plates begun by Nephi and the purpose each one was to serve. Let the class picture what would have happened to the Nephites, spiritually and from a literary standpoint, if they had kept no records or preserved their experiences in written form. How did these records help preserve their faith through many centuries?

What do great scholars and literary men say concerning the value of the Bible? What would have happened to the religious world if the prophets had not written and if good men had not preserved them?

Where did Joseph Smith get his first inspiration to pray?

Why do missionaries distribute copies of the Book of Mormon?

Why should we also be a record-keeping people?

Let the class enumerate the various records that we are keeping. What records are being kept of the dead? Why? Refer to the prophecy in today's lesson concerning the call of the latter-day Joseph. What value was a written record in this case?



**LATTER-DAY SAINT SUNDAY SCHOOL, GOODING WARD, IDAHO,
BLAINE STAKE**

Stake Superintendent, A. A. Lewis; First Assistant, E. Stanley Miller; Second Assistant, Ursell Shupe. School Superintendent, Solomon Shupe; First Assistant, August Averett; Second Assistant, Ben Shirts.

CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR FEBRUARY

Ages 10 and 11.

First Sunday, February 1, 1931

Lesson 51. John Taylor Conveyed From Carthage to Nauvoo, Illinois.

Text: Sunday School Lessons, No. 51. Supplementary References: Andrew Jenson, *Church Encyclopedia*, Book I, pp. 781-782; Brigham H. Roberts, *Life of John Taylor*, pp. 142-151; Brigham H. Roberts, *Comprehensive History of the Church*, Vol. II, pp. 289-299; Brigham H. Roberts, *Rise and Fall of Nauvoo*, pp. 320-322; Joseph Fielding Smith, *Essentials in Church History*, pp. 382-384.

Objective: To show that the greatest happiness is realized among one's friends.

Organization of Material:

- I. About midnight, June 27th, 1844, John Taylor, in his wounded condition, was taken from Carthage Jail to Hamilton's Tavern at Carthage, Illinois, by Willard Richards and others.
- II. On July 2nd, 1844, Elder John Taylor, still suffering from his wounds, was brought from Carthage to his home in Nauvoo.

Lesson Enrichment: "Shortly after John Taylor's return to Nauvoo, Eliza R. Snow addressed the following lines to him:

Thou chieftain of Zion, henceforward thy name
Will be classed with the martyrs, and share in their fame;
Thro' ages eternal, of thee 'twill be said,
With the greatest of prophets he suffered and bled.

When the shafts of injustice were pointed at him,
When the cup of his suff'ring was fill'd to the brim,
When his innocent blood was inhumanly shed,
You shar'd his afflictions and with him you bled.

When around you like hailstones, the rifle balls flew,
When the passage of death opened wide to your view,
When the prophet's free'd spirit thro' martyrdom fled,
In your gore you lay welt'ring—with martyrs you bled.

All the scars from your wounds, like trophies of yore,
Shall be ensigns of HONOR, till you are no more;
And by all generations of thee shall be said,
With the best of the prophets, in prison, he bled."

(B. H. Roberts, *Life of John Taylor*, pp. 150-151)

Application: Among whom have I enjoyed the greatest happiness?

Second Sunday, February 8, 1931

Lesson 52 Expulsion of the Saints from the State of Illinois.

Text: Sunday School Lessons, No. 52. Supplementary References: Andrew Jenson, *Church Chronology*, pp. 26-27; Andrew Jenson, *Church Encyclopedia*, Book I, pp. 788-807; Brigham H. Roberts, *Rise and Fall of Nauvoo*, pp. 323-343; Brigham H. Roberts, *Comprehensive History of the Church*, Vol. II, pp. 413-503; Joseph Fielding Smith, *Essentials in Church History*, pp. 385-394.

Objective: To show that the enemies of the saints were relentless in their persecutions.

Organization of Material:

- I. August 8th, 1844, Brigham Young became the leader of the Church of Jesus Christ of Latter-day Saints.
- II. On August 28th, 1844, Wilford Woodruff and others left Nauvoo to preach the gospel in England.
- III. During the years 1844-45, many converts to the gospel arrived in Nauvoo.
- IV. During 1844-45 the saints labored diligently to complete the Nauvoo Temple.
- V. In the fall of 1844, the enemies of the Church demanded that the saints immediately leave the state of Illinois.
- VI. January, 1845, the Legislature of the state of Illinois repealed the Nauvoo Charter.
- VII. The boys of Nauvoo now assumed, in part, the duties of a police force.

Lesson Enrichment: "Information to Emigrants—We shall now proceed to give such particulars in regard to the journey as may be needful.

Those intending to emigrate will do well to take no furniture with them except the necessary articles of beds, bedding, wearing apparel, pots, cooking utensils, etc., which will come in useful both on the ship and on the steam-boat, and after they arrive. Do not be encumbered with old bedsteads, chairs, tables, stands, drawers, broken boxes, worn out bedding, soiled clothing, rusty tools, etc.; but provide a great plenty of good and substantial wearing apparel, bedding, etc., consisting of every necessary article of manufactured goods both for men and women, because these things are much dearer in Western America than in England, and no duties will be charged by the American government on wearing apparel already made up, even if each passenger has several suits of clothes. Everything which is not designed for use on the passage should be carefully packed in strong boxes or trunks. Emigrants will not have to pay anything for freight of their usual household goods and furniture on the ocean; but it will cost something for freight up the Mississippi River for every article except a certain quantity which is allowed each passenger free as traveling luggage.

"New Orleans is by far the cheapest route for emigrants to Illinois; and much money may be saved by emigrating in large companies. * * *

"Perhaps the passage money and provisions for each passenger from Liverpool to New Orleans will be not far from four pounds. (Approximately \$19.47). Children under fourteen years of age, half-price; under one year nothing. * * *

"When the ship arrives in New Orleans the company will need to send their foreman, or leader, or committee, to charter a steamboat for Nauvoo or St. Louis, which will probably be from 15 shillings (\$3.65) to 25 shillings (\$6.08), per head, and provisions to be purchased for about two weeks; so the whole passage money from Liverpool to Nauvoo will probably be from 5 pounds (\$24.33) to 7 pounds (\$34.06). It will be much dearer to go individually; and even in companies the utmost prudence will be necessary, in order to go through on the amount above named.

"When emigrants arrive in Nauvoo they must expect to undergo many inconveniences; they cannot expect to rent houses and enter at once on a comfortable living, but must pitch their tents, and build themselves temporary cottages. About 30 or 40 yards of calico will make a very good tent, and the value of four or six week's work, with little or no expense, will erect a small cottage, which the new settlers in that country consider both comfortable and respectable.

Prices of Provisions, etc.

"Wheat will cost from 2 shillings (49c) to 3 shillings (73c) per bushel—(a bushel of wheat will make 40 lbs. of flour.) Potatoes, one shilling (24c) per bushel. * * * A good cow and calf will cost from 2 pounds 10 shillings (\$12.16) to 3 pounds 10 shillings (\$17.03)—the keep will cost nothing except in winter. Pigs, poultry, etc. are very cheap, and may be reared in great abundance by the poorest inhabitant. Vegetables of all kinds are produced in great abundance, and are very cheap. Fuel costs little, except the trouble of obtaining it from the wilderness, or coal from the mines which abound in many parts of the Western States; but wood is chiefly used for fuel as yet. Land may be purchased or rented in plenty, on such terms as will put it within the reach of the poorest inhabitant. Money is very scarce in that country, and if the emigrant can carry a few pounds with him it will go very far towards supplying him with home and provisions; but if a man has nothing but his hands he is far better off in that country than in England. But none need imagine to himself that he can sit down there and live without industry and enterprise; if they do they will meet with disappointment. But if an emigrant goes there with a spirit of honest industry, enterprise, and economy, and with an eye single to the glory of God and the welfare of himself and his fellow creatures, and of the society of the Saints of Light, he will find himself in a way to establish himself and his posterity in the enjoyments of home and happiness, and surrounded with the unspeakable blessings of free institutions. (Millennial Star, Volume II, pp. 60-61).

Application: What do boys do today to assist in the protection of the citizens of a community.

Third Sunday, February 15, 1931

Lesson 53. Expulsion of the Saints from the State of Illinois—The House Burners.

Text: Sunday School Lessons, No. 53. Supplementary References: Brigham H. Roberts, *Comprehensive History of the Church*, Vol. II, pp. 470-500; Brigham H. Roberts, *Rise and Fall of Nauvoo*, pp. 343-48; Joseph Fielding Smith, *Essentials in Church History*, p. 394; Andrew Jenson, *Church Encyclopedia*, Book I, pp. 805-819. Andrew Jenson, *Church Chronology*, pp. 27-28.

Objective: To show that the enemies of the saints were relentless in their persecutions.

Organization of Material:

I. On April 6th to 9th, 1845, confer-

- ence of the Church was held at Nauvoo at which 25,000 people were present.
- II. On April 8th, Governor Ford advised Brigham Young to lead the Mormons to California.
- III. From May 19th to May 30th, 1845, the murderers of Joseph and Hyrum were placed on trial, but were released.
- IV. The enemies of the saints consequently became bolder and began to burn the houses of many saints living in the settlements outside of Nauvoo.
- V. Sheriff J. B. Backenstos of Hancock county, supported by a group of Mormon men, opposed the house-burners.
- VI. Franklin A. Worrell, a mobber, was killed by order of Sheriff Backenstos.
- VII. On September 16th, 1845, President Young issued a proclamation to the mob stating that if they would cease their mobbings the saints would move from the state during the next spring.

Lesson Enrichment: The Prophet Joseph wrote in his history, August 6, 1842: "Passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer, and others, and witnessed the installation of the officers of the Rising Sun Lodge Ancient York Masons, at Montrose, by General James Adams, Deputy Grand-Master of Illinois. While the Deputy Grand-Master was engaged in giving the requisite instructions to the Master-elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri and the constant annoyance which has followed us since we were driven from that state. I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains." (Joseph Smith, *History of the Church* Volume V, p. 85).

Anson Call states the following concerning the circumstances and the time the Prophet made the prophecy: We "crossed the Mississippi river to the town of Montrose, to be present at the installment of the Masonic Lodge of the 'Rising Sun'. A block schoolhouse had been prepared with shade in front, under which was a barrel of ice water. * * * Joseph,

as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand he prophesied that the Saints would yet go to the Rocky Mountains; 'and,' said he, 'this water tastes much like that of the crystal streams that are funning from the snow-capped mountains.' We will let Mr. Call describe this prophetic scene:

"I had before seen him in a vision, and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living brilliant white. He seemed absorbed in gazing at something at a great distance, and said: 'I am gazing upon the valleys of mountains.' This was followed by a vivid description of the scenery of those mountains, as I have since become acquainted with it. Pointing to Shadrach Roundy and others, he said: 'There are some men here who shall do a great work in that land.' Pointing to me, he said: 'There is Anson, he shall go and shall assist in building up cities from one end of the country to the other, and you,' rather extending the idea to all those he had spoken of, 'shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished, and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice.'

"It is impossible to represent in words this scene which is still vivid in my mind, of the grandeur of Joseph's appearance, his beautiful descriptions of this land, and his wonderful prophetic utterances as they emanated from the glorious inspirations that overshadowed him. There was a force and power in his exclamations of which the following is but a faint echo: 'Oh, the beauty of these snow-capped mountain gorges!' Then gazing in another direction, as if there was a change of locality: 'Oh, the scenes that this people will pass through! The dead that will lay between here and there.' Then turning in another direction as if the scene had again changed: 'Oh the apostasy that will take place before my brethren reach that land' 'But,' he continued, 'The priesthood shall prevail over its enemies, triumph over the devil and be established upon the earth, never more to be thrown down!' He then charged us with great force and power, to be faithful to those things that had been and should be committed to our charge, with the promise of all the blessings that the Priesthood could bestow. 'Remember these things and treasure them up. Amen.' (Joseph Smith, *History of the Church*, Volume V, footnote pp. 85-86)."

Application: Refrain from evil for it has no bounds.

Fourth Sunday, February 22, 1931.

Lesson 54. Explosion of the Saints from the State of Illinois—The Courage of Sheriff Backenstos.

Text: Sunday School Lessons, No. 54.

Supplementary References: Brigham H. Roberts, Comprehensive History of the Church, Vol. II, pp. 500-41; Brigham H. Roberts, Rise and Fall of Nauvoo, pp. 348-353; Joseph Fielding Smith, Essentials in Church History, pp. 394-97; Andrew Jenson, Church Chronology, p. 28; Andrew Jenson, Church Encyclopedia, Book I, pp. 419-821.

Objective: To show that Sheriff Backenstos, though not a Mormon, had the courage to do his duty.

Organization of Material:

- I. On September 16th, 1845, Sheriff Backenstos rescued his wife and children from the mob; he also dispersed a mob of house-burners at Bear Creek.
- II. Sheriff Backenstos now raised two hundred men in Nauvoo and set out against the stronghold of the mobbers in the vicinity of Warsaw.
- III. On September 20th, Sheriff Backenstos marched upon the mob, who

fled across the Mississippi into Missouri.

IV. On September 20th, a committee from the city of Macomb waited upon the leaders of the Church at Nauvoo desiring to know whether the saints were going to leave the state in the spring of 1846.

V. The citizens of Quincy, Illinois, now sent a committee to Nauvoo to consider what best might be done for the peace of Hancock and surrounding counties.

VI. Mormon families from La Harpe and outlying territory were continually moving into Nauvoo for protection.

Lesson Enrichment—Nauvoo: "Nauvoo is situated on the east bank of the Mississippi River, in Hancock County, Illinois, near the head of what are usually called the Des Moines Rapids, 12 miles by river above Keokuk (Iowa) and Hamilton (Illinois), 18 miles above Warsaw (Illinois), 50 miles above Quincy, (Illinois), 190 miles above St. Louis (Missouri) and 1,200 miles above New Orleans. It is also 9 miles by river below Fort Madison (Iowa), 30 miles below Burlington (Iowa), and 100 miles below Rock Island (Iowa).

The word Nauvoo comes from the Hebrew, and signifies "beautiful situation." (Historical Record, Church Encyclopedia, Book I, pp. 743-4).

Application: What are my duties? Have I the courage to do them?

NEW MARTINSVILLE SUNDAY SCHOOL, WEST VIRGINIA



Sister Alice Jenkins, teacher, writes to Superintendent, David O. McKay concerning the New Martinsville Sunday School, West Virginia, as follows:

"This Sunday School has been organized a little over two years and it has continued to grow from two or three

families to over fifty members at the present time.

"I have been a teacher in this class for almost two years and have seen the steady increase in its growth. At present we have an enrollment of twenty-five members and an average attendance of fifteen. About one-fourth of the class are non-members. About six members of the class have almost a perfect class record. For the year 1929 a prize was offered to the student with the most perfect record and a year's subscription to 'The Instructor' was given as the prize. It was won by Pearl Tribett. There is much interest manifest over this prize for the coming year. We surely enjoy 'The Instructor' that we receive each month. It is a valuable asset to our Sunday School."

P R I M A R Y



General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

LESSONS FOR FEBRUARY, 1931

Ages 7, 8 and 9

First Sunday, February 1, 1931

A Picture Lesson

The teacher should have in her hands all of the pictures used during the month of January. Let the children tell the stories these pictures suggest to them. This period may be made a most interesting one if the children are divided into groups of eight or ten and they are rather near the teacher. A little heart to heart talk about each lesson helps the children to express the lesson truth in terms of their own experiences.

Second Sunday, February 8, 1931

Lesson 93. The Blind Beggar

Text: John 8:12, 51, 59:9; Sunday School Lesson, No. 93.

Helps: Weed's "A Life of Christ for the Young;" "Jesus the Christ," by Talmage.

Objective: The Lord shows the way to those who have faith in Him.

Memory Gem: "I am the light of the world."

Songs: "Jesus Bids Us Shine," "Shine On."—Deseret Sunday School Songs; "If You Have Faith."—Kindergarten and Primary Songs, Thomassen.

Pictures: The Blind Man, Bible and Church History Stories, Part II, page 66; "Christ Healing the Blind Man," The Instructor, November, 1930.

Organization of Material:

- I. Jesus' Disciples Inquire About a Blind Man.
 - a. They leave the temple after being cast out.
 - b. He had been blind since birth.
 - c. Was a character known to all.
 - d. Jesus answers the inquiries.
 1. He had not necessarily done wrong.
 2. Was there to show the power of God. (Jesus the Light of the World.)
- II. Jesus Heals The Beggar.
 - a. Anoints his eyes with clay.
 - b. Tells him to bathe in the Pool of Siloam.
 - c. The blind man sees.
- III. Jesus Shown to be Divine.
 - a. People question the miracle.
 - b. The healed man's answer.

- c. Jesus testifies that He is the Son of God.
- d. The healed man becomes a believer in Christ.

Lesson Enrichment: Point of Contact: Let the children tell how they are able to walk without stumbling when it is dark. What kind of lights help them to see their way? Have them close their eyes for a moment. How much light can they see? Let them think how sad life would be if it was always dark in front of their eyes. Then continue according to the suggestions on leaflet No. 93. Sunday School Lessons.

Questions—Application: In our lesson we have really talked about two lights which shone for the beggar. When his eyes were opened, what light was it he saw? And how lovely it must have seemed to him after having been blind all his years. When folks tried to tell him that Jesus had not healed him, he was more clever than they were for he saw the light which Jesus was trying to give to everyone. Even though the beggar proved to them that he could see that a miracle had been performed, the people who knew him would not believe it. They shut their eyes to the light Jesus held out to them. The best way to find light is to look for light. Sometimes the fathers and mothers of young folks like us, try to show us the way to go, they try to light the way for us and we close our eyes and do not believe what they say to us. Tomorrow when mother says, "Son, I believe I would go this way," which way shall we try to go? When any older person or wiser person says, "Girls and boys this seems the best way to do," what shall we try to do?

Third Sunday, February 15, 1931

Lesson 94. A Servant Healed

Text: Luke III:1-10; Matt. 8:13; Sunday School Lesson, No. 94.

Objective: Great faith brings great blessings.

Memory Gem: Jesus said, "As thou hast believed, so be it done unto thee."

Songs: "God Is Always Near Me."—Songs for Little Children, Elinor Smith; "If You Have Faith."—Kindergarten and Primary Songs—Thomassen.

Pictures.

Organization of Material:
I. Jesus Called to Bless a Beloved Servant.

- a. The servant of a wealthy officer in the Roman army.

 1. The officer had helped the Jews.
 2. He loved the good wherever he found it.
 3. He was worthy.

- b. The servant lay dying.
- c. The elders of the Jews plead for Jesus' help.

II. The Centurion Has Great Faith.

- a. He sends word of his unworthiness.
- b. He realizes Christ's power and divinity.
- c. His request.

III. Jesus Heals the Sick Man.

- a. He calls the people's attention to the centurion's great faith.
- b. The servant made whole.

Lesson Enrichment—Point of Contact:

The following may be used as an approach to the lesson. When you first see your mother in the morning, what do polite boys and girls say? When you see your playmates on the way to school, what do you say? And how do you say it? One morning a gentleman took the street car to go to work. He was sad for he had many troubles. All the world seemed blue to him that morning. As the car stopped at a corner to let people on, a young lady entered. As she sat down two seats in front of this sad gentleman, she smiled and said, "Good morning, Mr. B—." Mr. B— smiled too as he answered. Somehow he felt a little better. Each time he thought of that pleasant "Good morning," he seemed happier. By the time he left the street car he felt happy enough to say to her as he passed, "Good luck to you today, Miss H—." "Thank you," was her reply. When Mr. B— entered his office he was quite a different man from the sad looking gentleman who sat on the street car. With a smile in his voice, he greeted his co-workers and the whole office force started the day right. Just think how much good those four words, "Good morning, Mr. B—" did that day.

There was another time when a few words worked wonders with a person. It was in the days of Jesus. One gentleman believed so strongly in Jesus and His Divine power that it took only a few words to make his sick servant well. Then continue with the lesson development.

Questions—Application—Illustrations: Where was Jesus when He healed the rich man's servant? How did He do it? Can the Lord do a thing like that for us? Whom do we have near us who has the right to ask God to bless us? When do

we ask them to help us? How have you been helped? (The teacher may tell a personal experience on faith and let the children tell some of theirs. Help the children to have a desire to believe more and more in the power of God to help us in our daily lives.)

Fourth Sunday, February 22, 1931

Lesson 95. A Woman's Faith

Text: Mark 5:25-34; Matt. 9:20-22; Luke 8:43-49; Sunday School Lesson; No. 95.

Helps: "Jesus the Christ," Talmage.

Objective: We may receive blessings through our own faith, even though we do not declare it to others.

Memory Gem: "Daughter, thy faith hath made thee whole."

Songs: "I Do Believe," "Because He Loves Me So," Primary Assn. Song Book, "If You Have Faith," Kindergarten and Primary Songs, Thomasson.

Organization of Material:

I. Jesus On His Way to Bless the Sick.

- a. Had been called to bless a little child.
- b. Crowds followed Him.

II. A Woman Desires a Blessing.

- a. She had been ill twelve years.
- b. Had tried the skill of many physicians.
- c. She had great faith in Jesus.

III. She Is Healed.

- a. As she touches His garment.
- b. Jesus asks for an explanation.
- c. The woman tremblingly offers it.
- d. Jesus' kind comment.

Lesson Enrichment: Point of Contact: Talk with the children a little about what they pray for. When they wish a special blessing do they make it plain to the Lord what they wish. Our Father in Heaven is pleased to hear the requests of His children. He wishes them to thank Him for past blessings and He is interested in the kinds of blessings they wish in the future. When we ask our earthly parents for money, they generally desire to know what we wish to buy with it. When they know exactly what we want instead of "just money," they are more apt to give it to us. Why?

In our story today, a woman wanted a blessing. She knew that Jesus could give her that blessing. But she found out that He was interested in knowing more about it.

Questions—Application—Illustrations:

There are times when little folks need blessings when they are not near the elders of the Lord. What is one way to do in a case like that? Recall an incident when a little child's faith and prayers have helped him when he has been alone.

KINDERGARTEN



General Board Committee: George A. Holt, Chairman assisted by Inez Witbeck and Marie Fox.

LESSONS FOR FEBRUARY, 1931

First Sunday, February 1, 1931

Ages 4, 5 and 6

The Children's Period

One of the best ways to be sure that a child knows a fact or a truth is to let him express it. So this period is to be used to let the children tell about the stories used last month, to bear their little testimonies, as it were, as to how they feel about what they have heard. Since pictures of the Flight into Egypt, the Childhood of Jesus, and Jesus in the Temple are rather plentiful, maybe teachers could show two or three artists' view-point of them. Let the children express in their own words, who obeyed in each lesson, whom he obeyed, and the blessings received each time. Be sure to let them tell how little people may quickly obey at home. Review the memory gem, the songs and the rest exercises.

Songs for the month: "A recipe for a Valentine," "The Cat's Cradle," Riley and Gaynor, No. 1; "Closing Prayer," Kindergarten and Primary Songs.

Second Sunday, February 8, 1931

Lesson 4. A Crooked Woman Healed

Text: Luke 13:11-17.

Helps: "Jesus the Christ", Weed's "A Life of Christ for the Young."

Objective: Striving to brighten other lives brings joy and satisfaction.

Organization of Material:

- I. Jesus Sympathized with a Cripple.
 - a. The woman could not raise her body.
 - b. She had been thus for sixteen years.
 - c. Jesus laid His hands upon her.
 - d. She was made straight.

II. Onlookers criticized Him.

- a. The leader of the synagog was indignant.

His remarks.

b. Jesus' attitude

He illustrates with a story on animals

III. All Rejoice Together.

- a. Jesus' adversaries see their mistake.
- b. They are ashamed.

c. Joy reigns among them.

Lesson Enrichment—Point of Contact: Use the approach to the lesson used for

Lesson IV in "Sunday Morning in the Kindergarten." After the story of St. Valentine has been told tell the children that Jesus the Christ was always happy to make others glad. We do not suppose that folks called his kindness valentines but they made sad people happy just the same. Then tell how He made the crooked woman straight.

Illustrations—Application: In applying the principle involved in our objective we are anxious that the little children will have their attention called to times and situations in which they may brighten other lives. The story suggested in "Sunday Morning in the Kindergarten" (for lesson IV) does this very thing in a most pleasing way. It not only does that but it makes a good illustration for our objective.

Rest Exercises: The rest exercises suggested in our text for this month are appropriate. Use each one as it correlates with the lesson.

Gem:

"Gentle words are never lost
However small they seem;
Sunny rays of love are they
That on our pathway gleam."

Third Sunday, February 15, 1931

Lesson 5. King David and the Little Lame Prince

Text: "Sunday Morning in the Kindergarten"; I Samuel 20:14-17; II Samuel 4:4.

Objective: By doing deeds of kindness we bring happiness to others.

Organization of Material:

I. David and Jonathan Were Fast Friends.

- a. David, a shepherd boy musician.
- In the house of King Saul.
- b. Jonathan, the king's son.
- c. Jonathan helps David.
- d. They vow to love each other always.

II. Jonathan Called to Battle.

- a. With king Saul, his father.
- b. He leaves his son in care of a nurse.
- The nurse treats him as her own son.

c. Both Saul and Jonathan are slain.

III. The Little Prince is Injured.

- a. Soldiers threaten his home.
- b. The nurse flees to safety with him.

c. The Prince falls.

He is permanently injured.

d. He is left without a home.

His friends are kind to him.

IV. King David Gives Him a Home.

- a. He thinks often of his boyhood friend.
- b. Inquires about his children.
- c. The lame prince brought to King David's palace.

Lesson Enrichment: Point of Contact: Use the approach to this lesson as suggested in "Sunday Morning in the Kindergarten."

Illustrations—Application: Since this is the day following Valentine's day, let the children each tell of one person who was made happy the day before, who did it and how it was done. Then let them tell of one or two ways to make folks at home happy tomorrow when it is not Valentine's day.

Gem: Same as for last Sunday.

Fourth Sunday, February 22, 1931

Lesson 6. How a Donkey Asked for Mercy

Text: Numbers 22: 21-35.

Objective: Kindness to our animal friends should be a pleasure as well as a duty.

Organization of Material:

- I. Balaam is Unkind to his Donkey.
 - a. Balaam starts on a journey.
With two servants and a donkey.
 - b. He strikes his donkey.
 1. The donkey sees an angel in her path.
 2. She turns out of the way.
 - c. He beats her and desires to kill her.
 1. Because she accidentally bruises his foot.
 2. Because she lies down under him.

II. The Lord Helps the Donkey to Plead for Mercy.

- a. He opens her mouth so she can talk to Balaam.
 - b. She asks why he has struck her.
 - c. Tells of her faithfulness.
 1. She has devotedly carried him all these years.
 2. Has never sought to hurt or kill him.
 - d. Balaam admits her devotion.
- III. Balaam Repents and Expresses His Sorrow.
- a. He sees the angel of God in his path. Perhaps anger has prevented his seeing clearly before.
 - b. He bows and falls on the ground.
 - c. The angel shows him how his donkey has saved him.
 - d. Balaam is sorry.

Lesson Enrichment—Point of Contact: Use the approach to this lesson (No. 6) found in "Sunday Morning in the Kindergarten."

Illustrations—Application: The story suggested for this lesson in "Sunday Morning in the Kindergarten," may serve a double purpose. It is a good illustration and it also suggests some ways for little children to show their kindness to animals. Find out from the children other ways that they may show kindness to animals.

Gem:

"My dog is a playmate
With shaggy coat so warm
I like to feed and care for him
He never does me harm."

Present each child with a cut-out dog on which is written, "Be kind to me."



PRIMARY CLASS LATTER-DAY
SAINT SUNDAY SCHOOL, GRIDLEY
BRANCH, CALIFORNIA MISSION

Teachers:

Charlotte and La Priel
Burbank

CHILDREN'S SECTION



Tom Tom Escapes the Ax on Christmas Day

By *Glen Perrins*

"Now if you will herd those turkeys real carefully this fall for me," said Jimmy Thompson's neighbor, "I'll give you your choice of the Toms for Christmas dinner."

"It's a bargain, Mr. Smith," exclaimed Jimmy. "Mother and father will certainly be pleased when I bring home a big gobbler. It won't be such hard work, herding turkeys."

"Oh, I don't know about the hard work," said Mr. Smith. "Each morning you must get up at daybreak and see that the turkeys fly in the right direction down toward the farmyard. If they go toward the mountains or highway they will get lost or stolen and I want to make sure that every one is accounted for this year."

"How many turkeys have you altogether, Mr. Smith?" asked Jimmy, as he looked over the big gobblers strutting about the farm yard.

"Fifty-one exactly," answered the neighbor, "that odd one is for you at Christmas time, provided you've proved yourself a capable herder this fall."

"Oh, I'll herd them all right," said Jimmy, as he shooed the strutting Toms and the hens toward the open fields nearby, "it will be a lot of fun earning our Christmas dinner."

Had Jimmy known then of the difficult tasks that were before him or how he would learn to love his choice Tom he wouldn't have passed off the remark so lightly. But he didn't re-

alize it at the time and began his work cheerfully.

Each morning before sunup Jimmy climbed out of bed and dressed hurriedly. Then he raced to a clump of high trees on the edge of the fields and called, "Here, gobble, gobble, gobble, gobble. It's time to get up."

Down would fly the turkeys, one after another—just as the sun's rays came peeping over the mountains. How beautiful the hills were that early in the morning with the dew on the grass and the trees with their brilliantly hued leaves.

The turkeys knew breakfast awaited them, and led by Tom Tom, as Jimmy learned to call the leader of the flock, the gobblers half flew and ran to the farm yard where Mr. Smith put grain in a long trough for them.

The days passed swiftly by. Each morning after the turkeys had eaten their breakfast Jimmy shooed them into the nearby fields and then went about his play. Each evening he drove them back for their supper, and then saw that they were safely roosting in the tall trees for the night.

Long ladders with steps across them had been placed to the branches of the trees by Mr. Smith. These were used by the turkeys in going to roost.

One morning when Jimmy went out at daybreak to get the turkeys he found that everything was in commotion. Turkeys were wildly flapping their wings, some of them still on their roosts and others soaring over the fields toward Mr. Smith's barnyard.

Looking up for the cause of the commotion, Jimmy saw a large hawk soaring round and round just above



"HERE GOBBLE, GOBBLE, GOBBLE," CALLED JIMMY

the tree tops. On the topmost branch of the tree was Tom Tom, Jimmy's prize turkey, hissing and snapping, ready to defend his flock from the hawk who was out unusually early.

"Here, gobble, gobble, gobble," called Jimmy from the ground below, but neither Tom Tom nor the hawk seemed to hear.

The long ladders with steps across them were just ahead of Jimmy. Remembering his promise to Mr. Smith to guard his turkeys real well and also that his Tom Tom was in danger, Jimmy seized a large club and raced for the ladder that looked the stoutest.

"No hawk is going to get Tom Tom," cried Jimmy as he climbed up the ladder which creaked under his light weight.

Up, up, up, Jimmy climbed. Then in a moment his hand clutched the lowest branch on the tree and Jimmy scampered up the step-like branches while the hawk circled nearer and nearer.

Jimmy was almost beside Tom Tom before the hawk paid any attention to him. Just as the large bird was about to strike Jimmy hurled the club with all his might, striking one of the hawk's giant wings.

With a scream the hawk fluttered to earth, flapping his one wing wildly.

Tom Tom flew to earth and proudly strutted at the head of his flock, as if he had wounded the bird himself.

Jimmy lost no time in scrambling down the tree and racing to the home of Mr. Smith. "Hurry over to the roosting tree," he shouted as the neighbor came to the door, "there's a large hawk over there."

With this Jimmy ran back to see that no further danger came to the flock which by this time were gobbling wildly in a nearby field. The hawk continued to screech and flap about on the ground, but its injured wing kept it from flying away.

Mr. Smith arrived with gun in hand and after killing the hawk came over to Jimmy, who told him how Tom Tom had defended the turkeys.

"You are the one who drove the hawk away with the club, though," said Mr. Smith. "And it was mighty fine work, too. I'm going to market the gobblers today and you may keep Tom Tom for Christmas—I suppose he is your choice of the turkeys."

"Yes, I like Tom Tom best," replied Jimmy, slowly, "but I wouldn't have the heart to eat him. He's my pal now; you know."

"You mean to say that now that you've earned a nice turkey dinner you are turning it down?" demanded Mr. Smith.

"Well, if you put it that way, I guess I am," replied Jimmy. "And I would hate for anyone else to eat Tom Tom, too. Couldn't you keep the

big gobbler over to take care of the flock next year?"

Mr. Smith thought for a moment and then with a smile answered, "Maybe I can, Jimmy. You and Tom Tom can take care of my new flock again next year. And say, here's \$5. for herding the turkeys—I'm taking the fifty of them to market today and your work is over."

"Gee, thanks a lot Mr. Smith," said Jimmy, happily. "I'll tell Momsy we're going to eat chicken or pork roast this year instead of turkey."

And so Tom Tom escaped the ax on Christmas day, and Jimmy not only bought two nice chickens for dinner but he had a little money to spend, too.

What Uncle Alec Meant

Emma Florence Bush

"Grandma has awful poor eyesight," confided Maisie to Uncle Alec when he came to visit them. "I think she needs some new glasses dreadfully. She cannot see across the street, and she cannot see to read very well. All she can do is knit."

"I think," said Uncle Alec, "that it runs in the family. I know a little girl who lives here whose eyesight is very, very poor."

"Why Uncle Alec!" cried Maisie, opening her eyes very wide. "There is only one little girl here and that is me. And I can see, just as well—as well as anything."

"This little girl," said Uncle Alec, "was running through the sitting room this morning, when she knocked a paper off the table and did not see it."

"Why, yes, I did," said Maisie, "But I was in a hurry. Laura Brown was going to the store and I wanted to go with her."

"Then," continued Uncle Alec, "later in the day she was running past Grandma's chair, and she caught her foot in Grandma's ball of wool, and pulled the knitting out of her hands, unravelling a lot of stitches. I know she didn't see

it this time, for she said, 'Oh, I didn't see it Grandma, and ran out of the room. Mother had to come and pick up the worsted and the stitches and start Grandma knitting again.'

Maisie hung her head but she did not say anything. "Then," said Uncle Alec, "this same little girl ran out into the kitchen, and as she went by the kitchen table she knocked off a pan full of peas that mother had shelled, and they rolled all over the kitchen floor. Of course she did not see them either, for mother had to stop and pick them up. I am very sure I shall have to get her a pair of glasses."

"You have, Uncle Alec," said Maisie soberly, "truly I did not think about not seeing things like that. I will wear your glasses and try hard, truly I will."

A few days later Uncle Alec brought Grandma some new glasses that she said gave her back her own eyes, she could see so plainly. "Grandma thinks her new glasses are lovely," said Maisie, "she can see so much with them."

"I know another pair of new glasses that are making things plain," said Uncle Alec. "They are worn by the same little girl I told you about last week."

"They showed her the dust in the sitting room, and she has dusted the room every morning for three days. They helped her to see the faded flowers in the vase on the dining room table, and she put fresh ones in it. Then they showed when Grandma dropped stitches in her knitting, and she took them all up for her. They saw that mother had a whole lot of tomatoes to peel for the preserves she was making, and she took a knife and helped the whole morning. They noticed when Black Kitty was hungry and needed to be fed. And as for the errands they pointed out to be done—well, they have been a very busy pair of glasses indeed."

"Oh, Uncle Alec," cried Maisie joyfully, "then you have noticed how hard

I have tried. I was so afraid you wouldn't and would go home thinking I was just as blind as when you came."

"No, indeed," said Uncle Alec, hugging her. If that had happened I would have needed a new pair of glasses, too. Now, I think if your new glasses look in my left hand pocket they will find a string of coral beads that I brought to give a little girl but thought she was too blind to see them."

"Oh, the pretty beads," cried Maisie, as she held them safely in her hand, "and to think that I almost didn't get them, Uncle Alec, just because I didn't use my eyes."

The Message of the Ages

The "Message of the Ages"
Was a pageant, wonderful and grand.
'Twas a true proclamation
In which God had a hand.

'Twas about the great creation,
The first sacrifice to God.
This was offered up by Adam,
To our Savior, Christ and Lord.

Also of the great world flood,
And the Israelites so bold.
Of the scene upon Mt. Sinai,
Of the Prophets and Seers of old.

When Jesus was born in Bethlehem
The stars shone clear and bright.
He was born in a lowly manger
On that bright and glorious night.

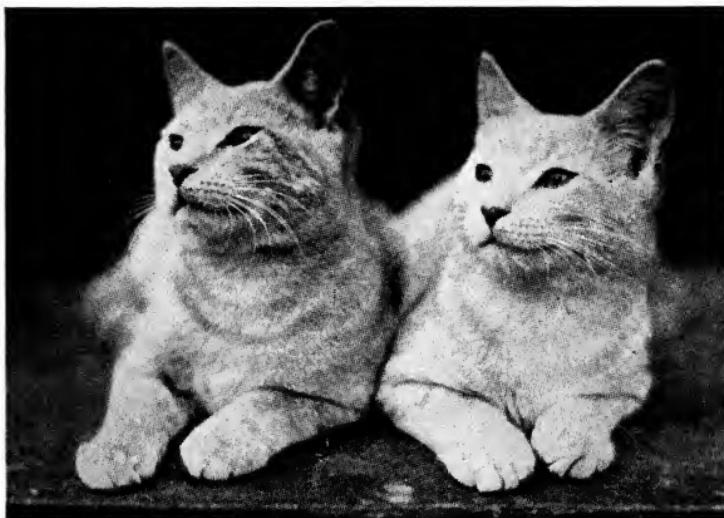
After Christ's crucifixion
The apostasy began.
The people answered Satan's call,
God took His church from man.

After many years there came a boy—
Joseph Smith by name.
He translated the golden plates,
But not to gain him fame.

He organized the Church of Christ.
The true Church of today.
He was the chosen one of God,
To work in God's own way.

Adrienne Willis,
Box 178,
Grantsville, Utah.

Age 13



"NOT MERE PASSERS-BY, BUT FRIENDS"

THE BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Betty's Christmas Turkey

Christmas was coming near at hand. Mr. Wilson's family was very poor. They thought they couldn't have any Christmas, although they hoped and prayed they would. Mr. Wilson's name was Don, and Mrs. Wilson's was Jennie. They had five children three boys and two girls. The boys names were Jack, Jesse, and Jim. The girls names were Betty and Bessie. They were twins.

There was a nice big turkey gobbler running around town. The owner couldn't catch him so said, "Anybody who catches him may have him." Mr. Wilson said to his boys, "Let's go see if we can't get work somewhere." They looked for work, and got a job picking turkeys. They got twenty-five cents for a turkey. By night-fall they had each earned two dollars. They went home with candy, nuts, salmon, vegetables, fruits and everything to make a good meal with and a present for each one in the family. Betty went out-side. After awhile she came in shouting: "Father! Father, come quick!" Mr. Wilson went out side and what do you think? Betty

had that nice, big turkey tied up. They killed him, and cooked him. Their prayers were answered, and they had the best Christmas of anyone in town.

Mary Eliza Ipson,
Age 10. Junction, Utah.



DRAWN BY ADELE SILVER

962 So. 8th East St.
Salt Lake City, Utah



TED AND KATHLEEN THOMAS
Pinedale, Arizona

Nonsense Poem

'Twas in the land of Down-Side-Up,
That every kitten was a pup;
And if it is as I remember,
July the Fourth came in December.

I saw the noise as thunder crashed,
I heard the light when lightning flashed
I knew the weather was quite fair
Because the sun was in the air.

The camels there had dainty wings,
And hoptoads, too, were crowned as
kings.
The stillness soon became so loud
That I "goodbyed" the whole queer
crowd.

Naida Richardson,
231 E. 3 N.,
Logan, Utah.
Age 14.

Old Santa

I just love Old Santa,
He's good to you and me,
And he's the slyest guy,
That ever you did see.

He comes right through the sky,
And then comes to our tree,
As fast as he can fly,
Without waking you or me.

Soon our hands are filled with sweets,
And in a happy throng,
Every one repeats,
A joyous Christmas song.

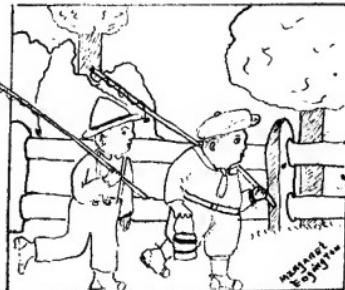
Ola Lofgreen,
Age 12. Saint David, Arizona.

Find the Silver Lining

All this world seems full of sorrow,
It makes no difference where we go,
And always we find in each to-morrow,
A heart that's filled with pain and
woe.

Stop not to think of the pains of the
day,
Because there's a silver lining for
each cloud,
Just remember that there's always a
way,
And try each night to be thankful
to God.

Velma Smith,
Age 16. Holbrook, Idaho.



DRAWN BY MARGARET EDGINGTON
660 WILMINGTON AVE.
Age 13. Salt Lake City, Utah



DRAWN BY AGNES BOURNE
Liverpool, England

Nov. 14, 1930.

Dear Editor of the Budget Box:

This is my fourth entry into your Budget Box competitions. The first time, and second, I received 2 lovely books, for which I thank you very much. Through your publishing my first 2 drawings in "*The Instructor*," three girls from Utah and one from Wyoming have written to me, asking to be friends, and I in return wrote back again, and now although we are only "pen" friends, we are great pals. So let me thank you again for gaining me these four nice friends in U. S. A. I am.

Yours sincerely,
Agnes Bourne,
37 Rockingham Street,
Kirkdale, Liverpool,
England.

Who Do You Think It Is?

Hark I hear a ringing sound,
It must be Santa coming to town
With a pack on his back and loads of
good cheer,
He is sure to visit us every year.

Carefully down the chimney he'll creep,
Finding the children fast asleep.
All the stockings he'll fill from top
to the toe.
Then up the chimney he'll sing "Ho
Ho!"

And now Santa jumps in his pretty
red sleigh.
And starts his reindeers away, away
To the far-off land of ice and snow
Where many little Eskimos grow.

Good bye dear Santa, we wish you
good cheer
And hope you will visit us once every
year.
Come with your raindeers, your sleigh
and your pack,
And we will be watching until you
come back.

Connee Blossom Andersen,
Age 11. Cornish, Utah.

Summer Gone—Winter Here

Winter nods her graceful head,
Summer is getting ready for bed;
She is old and sleepy now,
That good Winter will allow.

Summer knows she has done her part,
Winter is getting ready to start.
He is ready to take our hand,
That good Summer will understand.

We are happy to think Winter is here,
We must say goodby to Summer dear.
She has helped us very well,
That's what we want Winter to tell.

Ella Curfew,
Age 12. Leota, Utah.

Polly Winkums



By
Jane Adams Parker.

xii.

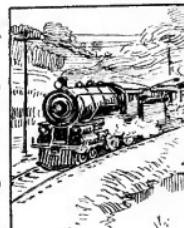


SOME and and a of lunch means a journey, of course.

Now Joey and Helen were sitting on the porch watching some men put Mamma Winkums's into a .

Papa Winkums came down the with a big in one hand,---Grandpa Winkums had a too, and Grandma Winkums carried a big of lunch on her arm. "Here's your , Joey," called Mamma Winkums. "And don't forget your ."

Helen ran across the street to get her , and there was the and waiting. "Oh Joey! I'm going to the with you," laughed Helen. Joey ran back to the to say "good-bye" to the , and into the yard to say "good-bye" to the chickens and ducks and turkeys. Then patter-patter back came his little to climb into the beside Helen. Down one road and up another, under shady trees and out into the hot , they went. Then, "Here's the station," called . And "Here comes the train,"



said  . Joey kissed Helen "Good-bye," then he threw his arms around Grandpa Winkums's neck and hugged him so tight that his  popped off.



He kissed Grandma Winkums's dear old cheek, and patted the 's white nose.

"Oh," cried Helen, "you forgot to say "good-bye" to  Winkums."

"So I did," said Joey. "But just then out popped  from under the back seat.

"Good-bye. Good-bye," she called. "Run, run, you're late. Ha-ha-ha. Polly wants a cracker---pretty Polly." How all the men and women and all the little girls and boys did laugh. "Good-bye Polly," called Joey, as the conductor helped him into the train. Joey sat down on the car seat and Papa Winkums opened the .

"Here, here," laughed Helen, as Grandpa Winkums lifted her up in his arms, so that just her bright  peeped in over the window sill. "I forgot to give you this. I took it all myself, with my new camera." "What is it," said Papa Winkums. "A picture of Polly Winkums," laughed Joey.



THE FUNNYBONE



'Snuff

Dumb: "I've got a cold in the head."
Patient: "Well, that's something."

War!

"I hear the country is starting a campaign against malaria."
"What have the Malariaians done now?"

A Paradox

Since I have been buying on instalments, the months are shorter and the years longer.

Camping on the Game Trail

Mrs. Jones: "Do your daughters live at home?"

Mrs. Smith: "Oh; no! They aren't married yet."—Laughs.

Retribution

Keen, but nervous amateur: "I say, old chap, what shall I do if they ask me to sing?"

Candid Friend: "Do? Why, sing, of course—it'll be their own fault."—Laughs.

Start Work at Once

Rufus: "I'll give you ten dollars to do my worry for me."

Goofus: "You're on. Where's the ten?"

Rufus: "That's your first worry."

Headwork

The teacher of a physiology class was lecturing on the scalp.

"What is dandruff?" he asked.

"Chips off the old block," replied a student.

Will Learn Soon

"Mummy, can all angels fly?"
"Yes, darling."
"But the cook can't fly, and daddy calls her his little angel."
"No, but she will fly, dear."—Laughs.

Warning.

Amos 'n' Andy are going to make a moving picture.

Look out Mr. Producer. Pepsodent dissolves the film!—It's Said and Done.

Nor Cat in the Catsup

Diner: "Hey, waiter, there's no turtle in this soup."

Waiter: "No, and if you look close you'll find that there is no horse in that horseradish."

Salesmanship?

Lady: "Do you keep electric refrigerators?"

Fresh Salesman: "No, we sell them!"

Lady: "Well, you'll keep the one you were going to sell me!"

—It's Said and Done.

Wise Cracks

The first real touch of winter is the coal dealer's.—*Virginian-Pilot*.

It's a wise crack indeed, that knows its own originator.—*Life*.

Members of the younger generation are alike in many disrespects.—*Arkansas Gazette*.

As we understand it, the rising generation retires about when the retiring generation rises.—*Dallas News*.

A girl with cotton stockings never sees a mouse.—*Stanford Chaparral*.

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1-2 cup butter	1-4 teaspoon lemon extract
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1-2 teaspoon salt	1-3 cup Sego milk
1 cup date pieces	diluted with
2 teaspoons baking powder	1-3 cup water

Cream butter and sugar; add flour mixed with dates, nuts, baking powder and salt, then diluted milk, extract and stiffly beaten whites. Bake in small muffin tins in a slow oven.

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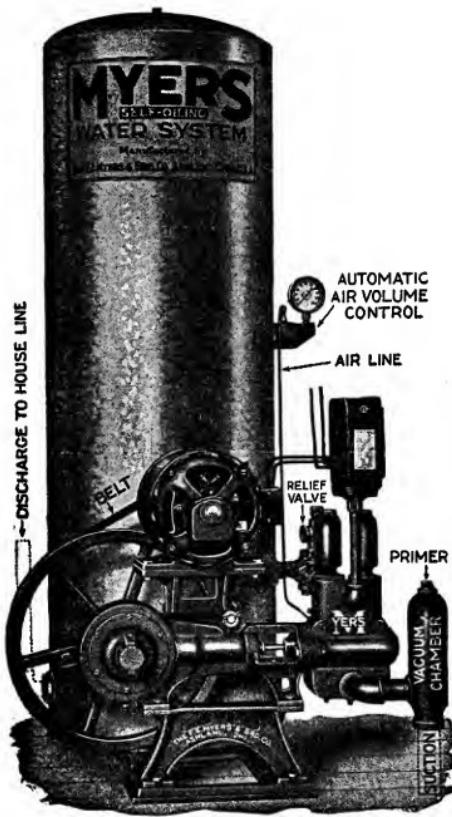
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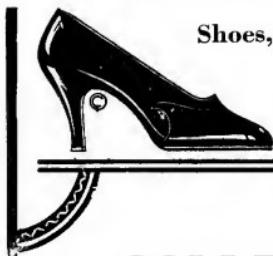
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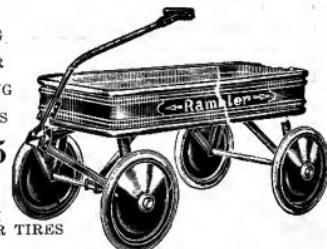
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